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SPEAKING THE TRUTH IN LOVE.

▲ SERMON ADDRESSED TO THE REV. D. TROTMAN, AT HIS ORDINATION AT
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BY THE REV. JOHN RYLAND, D.D.

MY DEAR BROTHER,—As you have requested my best advice on the present solemn occasion, allow me to found it on a single but significant phrase, which may prove a useful memento in the future discharge of that important office whereunto you have this day been set apart. It occurs in Eph. iv. 15, "*Speaking the truth in love.*"

Though this expression, instead of being confined to the work of the ministry, has no direct reference to that sacred employment; yet, I conceive, it may not only afford a profitable subject of meditation for a young minister, on the day of his ordination to the pastorate of a Christian church, but may be properly considered as presenting him with a brief summary of his duty. It points out to you at once, my dear brother, the nature of your work, and the proper manner of discharging it.

I. This expression well describes the nature of that work to which you, as a

minister of the divine word, have been called. You are chiefly to be employed in *disseminating the truth.*

Your blessed Lord, who declared that one great end, for which he came into the world, was to *bear witness to the truth*, has, we trust, called you to co-operate with Him in the pursuit of that important end. The truth which you are called to spread is the most excellent, salutary, and necessary kind of truth. It is revealed truth, which God himself has discovered, in that holy book which was written by men under the immediate influence of the Spirit of truth. You are called to teach the truth *as it is in Jesus*, who is the only-begotten of the Father, that hath so fully declared his glorious nature and his gracious designs. You are to publish evangelical truth, an acquaintance with which is absolutely needful, to give unto a perishing sinner, any well-founded hope of future felicity.

To show its importance, I may glance at some of the main branches of divine truth, wherein I trust you will labour diligently to instruct the people of your charge.

It will be your business to teach them the *good knowledge of the Lord*; or to delineate to them the scriptural character of God; and give them just views of his glorious perfections, as they are described in his holy word. It is of unspeakable importance that your hearers should form right ideas of the *natural* attributes of Jehovah; or that they should conceive aright of the ever-blessed God, as the 'only self-existent, eternal, immutable, and independent Being; whose omnipresence pervades the universe, whose omniscience nothing can elude, and whose omnipotence no created power can control. Nor is it of less consequence that they should be led into an acquaintance with his *moral* excellencies; or that they should firmly believe the Most High to be possessed of infinite benevolence; that he is perfectly pure and holy, just and righteous, faithful and true, merciful and gracious. Erroneous conceptions of the divine perfections lie at the foundation of all the principal mistakes in religion. As some, under a show of exalting the *natural* perfections of God, would compliment him out of his moral attributes; so others, under a notion of exalting his benevolence, would set aside his independence. The former suggest that so *great* a Being cannot be supposed to attend to the concerns, or to notice the conduct of the children of men: while the latter would insinuate that so *good* a Being, having done all that he possibly could, to exclude natural and moral evil from the universe, and to make every individual happy, it must be owing to the uncontrollable power of the human will, that his gracious design is actually frustrated.

As a teacher of sacred truth, you will be often employed, my brother, in asserting the *moral government* of God, and in describing its nature and extent. You will represent it as extending to all rational creatures, and especially as exercised over mankind; reminding your hearers, that they are responsible to the omniscient God, not only for all their conduct, but also for the very springs of action. As no truth can be more important than this, or more agreeable to right reason, so undoubtedly the whole tenor of scripture confirms it in the strongest manner. Indeed, if God were supposed to be indifferent to our *conduct*, he could not but be considered as equally indifferent to our *happiness*; and then who could account Being a blessing? If he does not care how I act towards others, it cannot be supposed that he cares how others may act towards me: but in what a forlorn situation should I find myself on that hypothesis! Especially, if all those with whom I am, or may be, in the whole course of my existence, connected, were to know themselves thus exempted from all divine control; and to believe that they would have no room to fear the displeasure of the Most High, however injuriously they might treat me; should I not have reason for constant anxiety and dread? But the scripture precludes this idea, and all the awful consequences which must follow from its prevalence. It not only assures us of the moral government of Jehovah, but most clearly ascertains the *standard of duty*. There the whole law is summed up in one word, love; which is distinguished by our Lord into two great commandments; these are farther explained in the decalogue, and illustrated by the whole preceptive part of the word of God. You will be concerned as bearing testimony to the truth, to evince to your hearers the extent and spirituality,

the equity and excellence, of this divine law; showing that it is holy, just, and good, and never can be repealed or abrogated, without infinite dishonour to the supreme Being, and unspeakable injury to the universe. To this unalterable standard the Most High demands perfect conformity from every rational creature, without making any allowance or abatement on account either of general disinclination or of particular aversion to any branch of duty. As disinterested love to man is required of the selfish, the sordid, the covetous, the envious, the unjust, the malicious, and the revengeful, so is supreme love to God required of the worldly-minded, the sensual, the proud, the impenitent, and the profane. As well might a dishonest principle, or a propensity to lying, or a blood-thirsty disposition, or any other malignant temper, be pleaded in excuse for injuries done to a neighbour; or an evil heart of unbelief be expected to excuse a sinner for making God a liar; or a carnal mind, which is enmity against God, be supposed to justify his want of cordial approbation of the divine law, or of thankful acquiescence in the glorious gospel. While you show the extensive and unalterable nature of the divine requirements, you will be impelled by zeal for God's honour, and by real benevolence to man, to set forth the penal sanctions of the law also, and to remind sinners of the fatal consequences of sin. Eternal death, and nothing less, is threatened by a righteous God, to them that violate his commandments; and is indeed the wages of sin. The threatenings of the divine word are like rails of iron placed round the bottomless pit, and the blood of souls would be required at your hands, were you to presume to break down the fence, or to blunt the point of these alarming spikes.

Regard to the truth, indeed, will

require that you should represent the *real state of mankind*, as already fallen, and most deeply depraved. To delineate the moral character of our apostate race may be offensive to human pride, but is indispensably necessary to lead sinners into the knowledge of themselves, and to make them sensible of their need of salvation. In the fourteenth Psalm, in the third chapter of the Epistle to the Romans, and in many other parts of scripture, the full portraiture of our guilt and misery is exhibited; and you must not presume to disguise the representation, but labour to excite the attention of your hearers to the very truth. In describing the effects of the apostacy, you will not represent men as fallen *below obligation*, into a state of *blameless imbecility*: for by the depravity of human nature we do not mean the destruction of those natural powers and faculties, which are essential to moral agency, but the alienation of the heart from God, and its enmity to his holy law; or a total disregard to the divine glory, and an unwillingness to submit to divine authority. Sin has transformed man, not into the likeness of a harmless statue, but into the resemblance of that first apostate from God, who is a liar, and abode not in the truth; being full of subtlety and wickedness, pride and malevolence. In various ways does the Most High check human depravity, and restrain it from becoming equally mischievous to society, in many who are destitute of his fear, as it is in others of their fellow sinners. But the native disposition of all the race of Adam is altogether selfish. Every un-renewed man loves himself and the world more than God. He is inclined to pursue a private interest of his own, which has no connexion either with the divine glory or with the general good. This is the root and essence of sin. And there is, in short, "none

righteous, no, not one: there is none that understandeth, none that seeketh after God. All have turned aside, they are together become unprofitable; there is none that doeth good, there is not even one," &c. This is God's account; and let the veracity of God be maintained, though it should make every man a liar.

Well may you continue to inculcate this mortifying truth, as it will prepare the way for that which is more pleasing, and render it highly acceptable; while, pointing out *the true source of salvation*, you teach your hearers to acknowledge and adore the free and sovereign grace of God, as displayed in rescuing guilty sinners from deserved misery. This blessed truth, though so unpalatable to human pride, is yet the only source of hope to a thoroughly convinced sinner. All others either spurn at the humiliating assertion, or else pervert the meaning of the terms, while they profess to assent to their use. But as mercy ever implies misery, so grace always presupposes guilt. It is essential to the scriptural idea of grace, that it bestows good where evil was deserved. Hence it must be free and self-moved. God could not be *bound* to show favour to those whom he might justly have condemned. Essential goodness could not forbid the execution of a just law; it must be wholly optional to make any provision for the relief of the guilty. But you are authorized to publish glad tidings of great joy, that God has, of his own heart, devised means to prevent the ruin of those who had deserved his eternal displeasure.

In nothing more important or more delightful can you be employed than in *delineating the true character of Christ*. You cannot too highly extol him who is the brightness of the Father's glory, and the express image of his person; who was in the beginning with God,

and is God; and who therefore could safely say, All things that the Father hath are mine; he that hath seen me hath seen the Father; I and my Father are one. The pillar and ground of the whole system of evangelical truth, and which is confessedly great, is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory. May you, my dear brother, determine, with Paul, to know nothing but Christ, even him that was crucified; both as the foundation of your own hopes, and as that which you recommend to your people. Let it be your chief delight to exhibit him as that only Advocate for sinners, who, while he pleads their cause with such efficacy, has preserved his love to righteousness and hatred of iniquity inviolate. Set him forth constantly as the great propitiation, through faith in his blood; for the demonstration of God's righteousness, by the forgiveness of past sins: in the forbearance of God, for the display of his righteousness at the same time; in order to his being righteous, and yet justifying him who is of the faith of Jesus. Thus in him mercy and truth are met together, righteousness and peace have kissed each other. He, therefore, is able to save unto the uttermost all them that come unto God by him; and we are equally warranted to believe, that he will in no wise cast out any one who applies to him for complete salvation.

You are to be employed, my brother, in stating the *true nature and glory of the gospel*. You will take delight in showing how admirably it is calculated to honour the government, and display the grace of God, abasing all the pride of man, excluding all boasting for ever, and at the same time binding saved sinners to new obedience. You will

ever maintain that it is the genuine design of the gospel to bring back apostate creatures to God, in a way which shall be infinitely glorious to all the divine perfections; re-instating them in the enjoyment of God's favour, and restoring them to his holy image, thus delivering them from the dominion of sin, as well as from the damnation of hell.

Another object of your ministry will be to ascertain *the true cause of a compliance* with the gospel. Though the call of the word is the only and sufficient *warrant* of a sinner's return to God, yet it is not sufficient of itself to *induce* a sinner to return to him. I trust you will never direct sinners to look into themselves for qualifications to apply to the Saviour; but I am persuaded you are fully aware that they have, in their own depraved hearts, such hindrances to their embracing the gospel, as never will be removed but by omnipotent grace. Hence it is, that although *many are called*, yet few obey the call; and, surely, they who cordially comply therewith must acknowledge, that they were made willing in the day of God's power. It was impossible to find expressions more strong than those which the apostle employs on this subject. He made it the matter of his earnest prayer, that the Ephesians might know what is the transcendent greatness of the divine power towards us, who believe according to the energy of the power of his might; which he exercised effectually in Christ, raising him from the dead; and which self-same energy he also displayed in raising you, who were dead in trespasses and sins, and whom he hath quickened together with Christ (by grace we are saved), and hath raised together with him, and hath made to sit together with him in heavenly places in Christ Jesus, that he might show in the ages to come the surpassing riches of his

grace in his kindness towards us in Christ Jesus; for by grace ye are saved through faith, and that not of yourselves, it is the gift of God. If you notice this passage in the original, omitting the intervening parentheses, as I have here done, it will appear as intentionally emphatic as any paragraph in the whole bible; and must strongly confirm the sentiment, which ascribes the application of redemption to the sovereign, special, and efficacious influences of the Holy Spirit.

At the same time that you thus secure the honour of divine grace, I am persuaded, my brother, that you will not shun to declare the whole counsel of God respecting *the duty of believers*. You will affirm constantly, that they who have believed in God should be careful to maintain good works, that "they may adorn the doctrine of God our Saviour in all things." You will urge every one that nameth the name of Christ to depart from all iniquity; and never will suggest that they who are delivered from the curse of the law are authorized to despise its precepts. You will not represent it as their privilege to be raised above all obligation, and left without any directory, as though there were no King in Zion, to do whatever is right in their own eyes. You will teach them, that they are not without law unto God, but are under the law to Christ; and not authorize them to conclude that they have reached sinless perfection the backward way, which must follow from the supposition that they were in no sense under the law; since, according to the axiom of the apostle, "Where there is no law there is no transgression."

As a teacher of divine truth, you will take pleasure in giving a true description of *the happiness of all real believers*. Such are authorized to consider themselves as chosen of God, predestinated to the adoption of sons,

secured from condemnation, justified freely by his grace, entitled to eternal life; they are members of Christ's mystical body, the temples of the Holy Spirit, who having regenerated them by his gracious influence, dwelleth in them, to sanctify them, and seal them to the day of redemption. All the promises are theirs, and nothing shall separate them from the love of God, which is in Christ Jesus their Lord; but all things work together for their good, and they shall in the issue be made more than conquerors over all their spiritual foes; and even death, the last enemy, shall be swallowed up in victory. As soon as absent from the body they shall find themselves present with the Lord; they shall be like Jesus, for they shall see him as he is, and when he who is their life shall appear, they also shall appear with him in glory.

Meanwhile the truth must be declared to the unbelieving and impenitent, and a just representation must be made of the awful consequences of dying in sin. He that does not repent will certainly perish; he that believeth not shall be damned. Say thou unto the wicked, it shall be ill with him. Knowing the terrors of the Lord, labour to persuade men to flee from the wrath to come; not presuming to hold out to those who dislike the straight path to heaven the forlorn hope of getting thither at last by way of hell.

Having thus given a short sketch of the principal parts of your important work as a teacher of sacred truth, I would proceed to illustrate the second reason which induced me to recommend this phrase to your frequent meditation.

II. This expression is admirably fitted to remind you of *the right manner of discharging your work*. You are to speak the truth *in love*.

It is of infinite importance that every professed teacher of religious truth should speak under the influence of *love to the truth*. He only is fit to exhibit divine truth to others to whom it appears lovely and glorious; who because he contemplates it with complacency himself, feels, therefore, an ardent desire for others to know it too.

I conceive that moral truth cannot be sincerely embraced, without an answerable frame of heart. A man may believe philosophical or historical truth without any right disposition; but religious truth cannot be received without a congenial spirit. Hence, I apprehend, whatever approach a bad man may make to speculative orthodoxy, that his views will be found, upon close examination, to vary from the truth.

That God is infinitely lovely, because he is glorious in holiness, uniting in his scriptural character everything which can excite reverence, esteem, and gratitude; that he deserves all the heart; and that every instance of disaffection and disobedience deserves his wrath and curse; that salvation is purely of grace; that Christ the Mediator of the new covenant is worthy of all acceptance; and that the gospel is just in its import, and glorious in its tendency: these are truths which cannot please an unrenewed heart, but which must be congenial to an honest and good heart.

What a poor teacher of truth will he be, who either feels a sensible aversion to the doctrines he is forced to admit; or, at least, an indifference to the objects they were designed to promote. If a man approaches to the truth without loving it, he will be likely to desert it in time of trial; or to turn aside after any new-fangled notions that may better suit the corrupt bias of his carnal mind. Or, if he should continue to preach the truth, though he never received it in love, he

will be likely to disgrace it by his inconsistent conduct. And what is most awful, he that hath not a cordial love to the truth is likely to deceive his own soul, perhaps by the very form of orthodoxy which he retains, and thus will inevitably perish, 2 Thess. ii. 10—12.

As it is indispensably necessary that we should love the truth, that we may be saved ourselves, so it is needful to render it probable that God will employ us in promoting the salvation of others. A sovereign God may occasionally own the labours of a hypocrite or a formalist to the good of souls, while the instrument shall be himself a castaway, but there is little room to expect so great a blessing shall be often granted to the services of a reprobate.

Love to the truth will powerfully excite a minister to take pains to understand it himself, and to explain and recommend it to others. It will induce him to search the scriptures diligently, that he may increase in knowledge, and will mightily assist him in his researches, as those ideas which are really most just and most honourable to God, will be most obvious to his mind and most agreeable to his spiritual taste.

It is the peculiar office of the divine Spirit, *as the Spirit of holiness*, to lead us into all the truth. We must, therefore, be careful not to grieve him, and be importunate for increasing supplies of his gracious influence, that we may understand the truth as it is in Jesus. All religious truth is of so holy a nature that its beauty cannot be discerned, nor the certainty of it be fully ascertained, but by a soul habitually under the influence of the Holy Spirit.

(2.) We must speak under the influence of love to God and Christ. All divine truth relates, either more immediately or more remotely, to God and his Christ. We cannot, therefore, love

the truth if we do not love them. It is a shocking thing for a man to speak of the divine government without a loyal heart, or to talk of the council of peace and of salvation by grace without ardent gratitude. Can one who is still a rebel against God, a traitor in disguise to the King of Zion, perform an embassy for Christ, and, in Christ's stead, beseech men to be reconciled unto God? Will he deal faithfully with his companions in revolt, or do justice to the rights of Jehovah? Will he not be strongly tempted to soften, palliate, or pervert the truth, and to speak peace to those to whom God has not authorized peace to be spoken? Thus also, if a minister who has once felt the love of God shed abroad in his heart, should grieve the Holy Spirit, and become in a great degree cold and lukewarm, the declension of his love will have a lamentable effect on his ministrations. Be it, therefore, your constant prayer, my brother, that the Lord the Spirit would direct your heart into the love of God; and take of the things of Christ, and show them unto you in all their lustre and glory.

(3.) We must speak the truth under the influence of love to mankind.

It is a message of love on which you are sent, and it requires that he who delivers it should possess a loving heart. The ambassador of peace, though he must by no means extenuate the evil of revolt, yet must pity deluded rebels. Due impressions of the surprising love of God in the gift of his Son, and of the love of Christ in laying down his life for enemies, which will surely produce correspondent emotions in you, will make you willing, with Paul, to endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus, with eternal glory.

How should you take complacency in them to whom God has already mani-

fested his special love, and who now love him, and wear his blessed image, though but imperfectly. And with what fervent benevolence should you address poor, perishing sinners, remembering how you were once involved in the like condemnation, and longing to snatch them as brands from the burning!

Think of the vast importance of evangelical truth to the eternal happiness of the souls of men, and let this excite you to speak the truth in love. Though the gospel is suited to the true condition of mankind, yet it by no means suits their prejudices, but is exceedingly opposite to the ruling bias of their minds. Much is included in it, or presupposed by it, which is very unpalatable to human pride, and the other depraved inclinations of the carnal heart. Nothing should be kept back, indeed, on this account, but it should be delivered with tenderness and evident affection. It will be highly advantageous for this to be manifest, even in your tone of voice and method of delivery. Shun all affectation as detestable and bordering upon hypocrisy. But pray that you may habitually discover unfeigned compassion for precious souls, and show that those you address are dearly beloved and longed for in the Lord. O that you may really feel for your hearers, as Christ felt for Jerusalem, when he beheld the city and wept over it. Even enemies to the truth must be instructed with meekness, if peradventure God will give them repentance to the acknowledgment of the truth; how much more should this temper be shown toward brethren who are agreed with you in fundamentals, but err in points of smaller moment! O that you, my dear brother, may so discharge your ministry as to be able to appeal with Paul (Acts xx. 26, 27, 31), "I take you to record this day that I am pure from the blood of all; for I

have not shunned to declare unto you all the counsel of God, nor ceased to warn every one day and night with tears." Or as he elsewhere avers (1 Thess. iii. 3—12), "Our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor of others. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear unto us. Ye are witnesses and God also, how holily, and justly, and unblameably, we behaved ourselves among you that believe; as ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye should walk worthy of God, who hath called you unto his kingdom and glory." Often read over this most beautiful passage, my brother; try yourself by every clause, and cry mightily to God for a double portion of this spirit.

But I hasten to a close, by a few additional hints. As your great object is to spread the truth, which you ought ever to speak in love, that it may obtain a cordial and affectionate reception from your hearers; so it must be your concern diligently to *study the scriptures of truth*, praying for much of the influences of the Spirit of truth, that thus you may become mighty in the scriptures, and as a workman that needeth not be ashamed, may rightly divide the word to your hearers, and be fitted for every good work. Study the truth extensively, and in the connexion of its various branches, observing to give

them a due proportion in your ministry, and not insisting on a few favourite topics to the neglect of others, which are as clearly revealed in the word of God. And study every truth in its *practical tendency*, for all the doctrines of scripture are doctrines according to godliness; nor will you or your hearers be farther profited by the truth, than as you are sanctified thereby.

Remember that *speaking the truth* must be attended with correspondent *practice*, and will be so if it be spoken *in love*. "Let no one despise thy youth; but be thou an example to the believers, in word, in conversation, in love, in spirit, in faith, in purity," 1 Tim. iv. 12.

It should also be attended with the due and impartial, but truly affectionate exercise of discipline; in which you, as pastor, are to take the lead, though I trust the other officers of the church will ever co-operate with you, and strengthen your hands in that important work. The personal benefit of the

offender should be regarded as one end of discipline, and the manner of admonishing, reproving, or even of excluding him from the fellowship of the church, must correspond with that design, and show a sincere desire to promote it; though the preservation of the purity of the church, and the honour of its exalted Head, must be considered as of still higher importance. "Let all your things be done in love," i. e. under the influence of love to Christ, to truth, to purity, and to every individual.

Above all, therefore, my brother, look well to the springs of action. Remember that "God is love, and he that dwelleth in love dwelleth in God, and God in him." One of the ablest defenders of evangelical truth, and of the most successful preachers of the last century, closed seventy resolutions, found among his private papers, with an admonition to himself, which is in full unison with our text, "Let there be something of benevolence in all I speak."

DEVOTEDNESS TO GOD.

BY THE REV. JOSEPH DREW.

THE want or insufficient prevalence of the characteristic indicated in the title of this paper furnishes matter for very general complaint in our day. It may, however, fairly be doubted whether the evil thus generally deplored be at all peculiar to these times, or whether it has not been a prominent feature of all times and of all lands. It is readily acknowledged that religion appears occasionally to be affected by a new and powerful impulse communicated to it through the operation of causes which we can only very inadequately understand or trace. And while it maintains its prominence before the

view of the better part of our species, it elicits a measure of earnestness and zeal in its support which is most unrighteously denied it in ordinary and quieter times. Still, after all that can be claimed for it is accorded to this admission, it may, with far too much ease be maintained, that no age or part of an age has ever yet fully responded to the imperative calls of duty on this grave, momentous, and all-engrossing point.

But while we vindicate our own times from any distinctive and peculiar turpitude in reference to the subject before us, we are most anxious that it should

be deeply felt that so important and vital a deficiency is a frightful sin, and no less so because it has unhappily distinguished our bad world from the earliest periods till now. A good man will not be satisfied till he sees the gradual reduction and total extirpation of these grim and hideous traits which degrade and ruin his kind. To be told that we are not worse than our ancestors will at best only provoke the exclamation from such a one, But we ought to be *better*. Who can be satisfied that with our improved opportunities and advantages multiplying every day, and with the thousand new motives to goodness thence arising to all who will be at the trouble to think, we should stop at the point at which our forefathers arrived and not seek to go as far beyond them as we know they would have gone beyond us were our relative position reversed? Nothing can be more inimical to the spirit of Christianity than acquiescing in the badness of the world because it has been always bad.

The state of religion around us, whether viewed in its personal or social manifestations, is felt by the most competent witnesses to be very far from satisfactory. A languishing interest in the great movements originated during the last half century for the emancipation of the world from the dominion of darkness and sin—a deadness almost like death itself pervading many of our churches and many hearts in every church—a party and class selfishness of the most repulsive character spreading itself over the entire area of professing Christendom with its million forms of creed and code—the routine and perfunctory manner in which the offices of the sanctuary are performed by thousands of the ministers of the cross—the growing indifference of the humbler classes to the claims of Christianity and the cause of truth—the general absorption of the public mind in worldly

speculations and schemes—the absence of large accessions to the churches of Christ, and especially accessions of such as are willing to do and suffer anything in defence of the cause to which they give their hearts—these and many others equally unpromising are things which the observant cannot conceal from themselves or reflect on without consternation and grief. They are clear indications that earnest piety arising out of a grateful consecration of the heart to God is not the obvious and universal distinction of the great body of avowed followers of the Lord Jesus Christ. And if so they are indications of a fact of the most mournful description—a fact over which we cannot shed too many or too bitter tears.

It is of but little consequence by what name we designate this evil or to what cause we may ascribe it. Here it is looking us in the face every day as a portentous and startling reality. Nor is it possible to conceive of more than one way of meeting the case and accomplishing a complete and glorious reform. Every Christian man and woman must begin with his and her own heart. A new surrender of every personal energy, and gift, and power, must be made to the great God and the government of his Son. Till this be done we may as well do nothing; for nothing we can do will be accepted as a substitute for this. It will be altogether idle and vain to shirk our own responsibility by complaining of our brethren, and pointing out their faults. Let no one refuse in the fear and under the eye of the Omniscient Judge to make this surrender at once. Let the whole church arise, not in her aggregate capacity as a church, for in such movements individual responsibility is not sufficiently felt, is often not felt at all, but in the personal acting of every member, and offer herself as a willing and living oblation to her Lord and

Redeemer again. Let every one do this secretly, solemnly, and resolutely, in his own closet, and act conscientiously in the spirit of it as long as he lives. The poor and the rich, the weak and the strong, sabbath school teachers, village preachers, tract distributors, visitors of the sick, private members, deacons and ministers, let, oh let every one renew the act of solemn unreserved consecration to the service of God.

And let it not be thought that what we are urging is a gratuitous or supererogatory act. We are not even urging what is in any peculiar sense a Christian duty. It is true the Christian is placed under peculiar obligations to attend to it. He has already vowed to do it. He has thus bound himself to its performance by an act which no one could compel him to undertake. But the duty in question is the duty of every man. It is his whole duty. Let him do this and he need do no other—he can do no other. Let him fail here and he fails in everything. He is universally wrong, universally criminal. To make the divine will the rule of all we do, to fall in actively and passively with the plans of His government, to do everything, to suffer anything, to be anywhere, it may please Him in his infinite wisdom and mercy to appoint, to set him before us as the one object for which to live, and his glory as the end to be pursued for ever—this, nothing short of this, is absolutely and reasonably required, from every reasonable agent in the universe. There is an eternal and unchangeable necessity that this duty should be performed. From such necessity there is no appeal. It originates in the nature of the supreme Spirit, and in his relation to the work of his hands. He must cease to be God, or must cease to be the Creator and Governor of all things, before he can forego his claim to our perfect devotion to his will. The zeal of seraphs

in his service is no more than devils are under the most awful obligation to feel, and the obligation can never be relaxed. It is a grand error that men fall into when they suppose that wickedness licenses itself, and that the obligations of the wicked are cancelled or diminished because of the ruin and degradation into which they have sunk. If this were true, man's first sin would be his last. The claims of the law and of the Lawgiver would cease with the first offence, and all subsequent transgression would consequently be stripped of the character of sin. Instead, however, of this being the case, the claims of the law upon the most abandoned sinner continue as they were, and his duty precisely what it was. Nor will either be affected by any still lower degrees of depravity through which he may hereafter fall. They will follow him to the lowest hell. And there is no amount of devotion to the purposes of the sovereign will of which his nature was ever capable, or susceptible of becoming capable, which he is not bound to exemplify, which he will not be bound to exemplify for ever. There is no outcast spirit weltering so low in the abysses of the lost as to be beyond the reach of this law, "Thou shalt love the Lord thy God with all thy heart, and all thy mind, and all thy strength; and thou shalt love thy neighbour as thyself." The duty enjoined in these words is as binding on the dark legions of fallen spirits in the bottomless pit as on the devoutest servants of Christ on earth, or the bright assemblage of beatified intelligences in heaven. And what is it we urge under the designation of "devotedness to God" but the embodiment in the heart and life of the very duty enforced in this command?

The entirety and cheerfulness of our consecration to the divine service will, at the same time, depend upon the strength of our faith and the ardour of

our love. These are two of the most important elements of personal religion, and every man has as much religion as he has of these, and no more. Our actions are religious just so far as they represent these, as they embody these, and no farther. The rest, however good they may be in themselves, are no part of true godliness. Whatever in morals is vicious in motive is vicious altogether. Hence the exterior and visible conduct is but an index to the interior and invisible character. But the whole conduct, both public and private, must be observed, and the verdict must be the general impression from the whole. It is necessary to bear this in mind when applying the Saviour's rule, "By their fruits ye shall know them." Thus understood it supplies an infallible guide in judging of human character. When, therefore, we discover only partial devotedness to the cause of truth we conclude with indubitable certainty that it results from feeble and languid piety. Vacant places in the house of God, known duties habitually neglected, general inactivity in the Christian field, the omission of earnest efforts to benefit human souls, satisfaction with a cold, formal routine of religious observances, and an easy apathetic indifference with respect to the state of the church and the progress of the kingdom of Christ, are so many unmistakable proofs that there is something wrong in the state of the heart—that the whole man is not being devoted on the altar of the God of heaven. Yet, is not this a description of a large proportion of church members? It is not uncharitable, it is simply true, to say that they are no better than this. What are the bulk and mass of our members doing? It is the minority in all our churches who work. The whole burden of the cause rests upon them. But for their exertions, humanly speaking, all might

as well be given up. The greater number are doing nothing, or so little that it can be done without an effort. They have come into the church, not to do but to enjoy, not to fight the good fight of faith but to follow the baggage and to share the spoil. Their influence, however, is not merely negative, they are a dead weight on the chariot wheels of the gospel, they diffuse the contagion of their own lethargy; and it is, almost in every case, out of their ranks that the troubles and scourges of our churches spring.

The course we are recommending is the only cure for so dangerous and mournful a state of things. Till this be done we shall agitate in vain, for other reforms. This once effectually accomplished all necessary reforms will follow as a matter of course. The larva throws aside its shell with the first development of its wings. All wholesome reforms are the expansion from within outward of the material and visible organisms through which the immaterial and invisible human agent acts in the present world. They are new accommodations and adjustments of external circumstances to the new exigences of the immortal and endlessly struggling life. Much that we call reform is the mere development of disease. It is deformity seeking accommodation and concealment in the shape of the garments which it wears. The efficiency of all institutions and machinery depends mainly on the hearts which move, the heads which control, and the hands which work them. Machinery may be very imperfect and yet if well worked may return the most valuable results. While, on the other hand, the most valuable machinery shall be but of little use if not attended to by competent men. In fact, religious machinery is nearly always what the men are who employ it. It cannot well be better than they, it can seldom

be much worse. Would we improve the machinery? Then we must improve ourselves. We hear almost enough of complaint, recrimination, censure, and outcry for change. And much of this comes from men who resolve to perpetuate the mischief which they so freely condemn by leaving their own hearts and conduct unreformed. They would compensate for their own deficiencies by pointing out and attacking the deficiencies of others. I have not known an instance of a censorious man being himself an exemplary Christian. And many of the agitators for change are the most reluctant to subject their own minds to a change which they know to be necessary. If we would on the one hand be exculpated from the charge of formality and hypocrisy, and on the other avoid the odium and the guilt attaching to the mere pretender, brawler, and demagogue, we must give effect to our zeal for reform and change by a salutary and complete revolution in our own spirit and character—by a conscientious devotement of the entire soul and body to the purposes of the God who made us.

There was never a time when the wants of the church and the condition of the world called more loudly and authoritatively for such a step than the present. The energy displayed in every kind of business, in the pursuits of literature, science, and the arts, and in almost every calling which has no higher reference than to the affairs of the material world, presents a humiliating contrast when placed beside the proceedings of Christian societies, and the manner in which efforts are made to save millions of souls from death. Where the interests of a short and uncertain life are alone concerned one would think eternity were at stake. Whereas that eternity itself excites far less enthusiasm than is often aroused

in the most insignificant of earth's pursuits. And the contrast which forces itself on our attention here is not simply a contrast between the general conduct of worldly and Christian men. You will find it equally obvious and striking in the conduct of the latter only when observed in their capacity as men of business and as members of churches. In the shop and the mart, in the study or on 'Change, they are as active and indefatigable as others. Here no one can accuse them of want of earnestness or zeal. The children of this world are scarcely in our day wiser in their generation than the children of light. But follow the very same persons into the vineyard of Christ and see how they address themselves to what they profess to regard as the most awful and momentous of all their concerns. They are scarcely like the same men. Their vigour is gone. Their manners have stiffened into frigid formality. They are hardly awake. You would fancy they breathed an enchanted atmosphere, if not an atmosphere of death; and they inevitably communicate to others their own disease, and chill others with their frosty breath. And is religion to be expected to keep pace with the times while such is the character of her votaries? Has the great law of cause and effect no existence in the church? Is Christianity to reach her goal without running? and to conquer before she fights? Christian men of business! do not let your actions all the week give the lie to your profession on the Sunday. Do not tell God in the sanctuary that his cause and glory are everything, and then go into your counting-houses and shops and publish in the face of Heaven that money is everything. The times passing over you demand honesty and decision. The scorner and the atheist are weighing your creed by your daily deportment.

The church is suffering in her credit and in her march through your inconsistency. She demands the devotion of your hearts. She would have this from you or nothing. Let her know her friends. The manly fidelity of a few who love her is to be preferred to the cold attachment of ten thousand who do not. Her formal patrons are her worst enemies and offer the most formidable obstruction to her advance. O! when the kingdom of Christ shall engage half the enthusiasm which is now lavished on secular transactions, and when men shall devote themselves to the welfare of that kingdom with anything like the resolution and courage which they exhibit in the struggle for wealth, it shall go on from victory to victory till a conquered world shall soon lie at its feet.

Bad as the world has always been, there is no want of examples of the sublime devotedness for which we plead. From the hour when Enoch commenced his happy walk with God to the present day there has been a constant succession of holy men who have deemed it their first duty and highest distinction to live and die to the Lord. On this altar Abraham offered himself as well as his son. The force of this resolution preserved Joseph amidst the fascinations of Egyptian idolatry, the blandishments of female seduction, and the corruptions of a heathen court. By the same principle Moses was impelled forward from the burning bush at Sinai till his Maker dug for him his grave and took his weary spirit to himself. This filled the empyrean of the Old Testament church with stars whose mild splendour flung down on the eye of succeeding generations inspired them with new aspirations and new hope. And what is the history of early Christianity but the history of men who, without consulting flesh and blood, surrendered their whole nature, physical,

intellectual, and spiritual, to be disposed of as their Master was pleased to appoint? ONE example, however, ought to suffice for every believer. He comes before us with the maxim of His own life, and with what ought to be the maxim of ours. "My meat is to do the will of Him that sent me, and to finish his work. I came not to do my own will, but the will of him that sent me." My brethren! this defines our duty as well as the work of Christ. This is what we have to do under the sky, and shall have to do above it eternally. We are bound by this. To say we are Christians and to allow no authority to this grand principle is the vilest hypocrisy. Let us see well to it, for the eye of our Lord is upon us, and he will not forego his right. We have just one thing to do in the world—the will of the world's Creator and King. This done, we need be anxious about nothing else.

There are minds who regard it as a great felicity that there is a cause to which they may afford to give themselves without reserve—a cause fully adequate to the resources of their nature and capable in return of supplying all their wants—a cause on which they cannot bestow too much labour or too much love—a cause in whose prosecution no ambition can be too lofty, no zeal too warm, where knowledge, and genius, and learning, and wealth, can bring their noblest acquisitions and consecrate them to the divinest aims, where the most insignificant life is redeemed from the curse of vanity and littleness, and the poorest and weakest become workers together with God; where the soul of man is sublimated by assimilation with the object of pursuit, and made to partake, in all her faculties, of the highest character of dignity and worth; where we are brought into community of employment and interest with the principalities, virtues, and

powers of the celestial world; and where the fountains of everlasting blessedness, out of which angels drink, are brought to the lips of mortals, and we are permitted to taste the joy in which millions revel before the eternal throne. And, what is more than all, devotement to this cause brings the human spirit and conduct into harmony with the purposes of the Infinite Mind, and with the operations of his hand,

makes our thoughts coincident with his, absorbs us in the pursuit of the same end, and thus throws around us the glories of Deity, imbues us with his Spirit, and fills us with his bliss. "Be ye therefore steadfast, immoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour shall not be in vain in the Lord."

Newbury.

ILLUSTRATIONS OF POPULARITY, FROM THE LIFE OF DR. CHALMERS.

IN the early part of his residence at Glasgow the popularity of Dr. Chalmers as a preacher was excessive. It may moderate the ardour with which this distinction is anticipated by some young ministers, and soothe the feelings with which the want of it is sometimes contemplated by their seniors, if they read a few anecdotes illustrative of its insufficiency to render its possessor happy, which are told in the second volume of Dr. Hanna's memoir of his celebrated father-in-law.

On one occasion, when all the seats in the church had been occupied an hour before the commencement of the service, as soon as the doctor entered the pulpit a crash was heard at a passage door which had been closed to preserve an open space before the pulpit for the sake of ventilation. Crash after crash followed in rapid succession, intermingled with screams from the outer porch, chiefly from terrified females. The door gave way with a thundering noise, one of the leaves being torn from the hinges and trampled under foot. The rush was tremendous, and in one instant the whole vacant space in front of the pulpit was crammed. The preacher was grieved, and for a little while discomposed. Dr.

Wardlaw who was present on this occasion says, "I stepped into the vestry at the dismissal of the congregation, and walked home with him, our dwellings lying in the same direction. On the way home we talked, *inter alia*, of this occurrence. He expressed in his pithy manner his great annoyance at such crowds. 'I preached the same sermon,' said he, 'in the morning; and for the very purpose of preventing the oppressive annoyance of such a densely crowded place, I intimated that I should preach it again in the evening;' and with the most ingenuous guilelessness he added, 'Have you ever tried that plan?' I did not smile—I laughed outright, 'No, no,' I replied, 'my good friend, there are but very few of us that are under the necessity of having recourse to the use of means for getting thin audiences.' He enjoyed the joko, and he felt though he modestly disowned the compliment."

One inconvenience which is recorded as arising from the superabundant admiration which he excited, relating to a half-witted woman who attended his ministry, though sufficiently unpleasant at the time, is somewhat amusing in the retrospect. "This woman's extreme love for the ministry

turned at last into an extreme love for the person of Dr. Chalmers, a love which became with her an absorbing passion. She firmly believed it to be returned. 'Mrs. Chalmers' folk said was his wife, but she kent better, and so did the doctor himsel.' At first she had been perfectly harmless, and had been freely admitted to the church, but now, persecuted by all kinds of strange attentions from her, and alarmed as to what her singular passion for him might tempt her to do, Dr. Chalmers was seized with a nervous terror of her. One sabbath when the church was very crowded she had got up to the top step of the pulpit stair. Dr. Chalmers entered the pulpit without noticing her, but on turning round, there she was by his side. "John," said he to the beadle, shrinking back to the furthest side of the pulpit in extreme terror—"John, I must be delivered conclusively from that woman." She was now forbid access to the church as the very sight of her disturbed him. Nevertheless, she faithfully attended in Macfarlane Street, and when she could not get near to him she would stand wiping with her handkerchief the froth off the mouth of the horse which had carried him to church. At one time she was seized with the dread that he did not get enough to eat at home. Coming upon him once unexpectedly at the corner of a street, "Come, doctor, do come, and get a plate of parritch; I hae fine meal the noo." As he would not take the food that she thought so necessary at her house, she resolved to carry it to his own. One evening, at Kensington Place, the servant on opening the door was surprised by a large round bundle covered with a red handkerchief, being thrown into the lobby. On unwrapping it, it was found to contain oat cakes and sheep's trotters, for the special sustentation of the minister. On his return to Glasgow a year after

going to St. Andrew's, he entered the house of one of his elders in great agitation:—"Mr. Thomson," he said, "that daft woman is in pursuit of me. Can you not carry me to my brother's by some way that she cannot track our path?" Mr. Thomson undertook and executed the commission; but they had not been long gone when she appeared at the door with a large jug of curds and cream, nor would she be satisfied till Mrs. Thomson had taken her through all the rooms of the house to convince her that Dr. Chalmers was not there.

When he had been at Glasgow above two years, though his popularity was unbounded his own spirits were greatly depressed. Having preached on one occasion at the Barony Church for Dr. Burns, and dined with him and some other ministers and friends afterwards, a gentleman who was present writes, "I was exceedingly disappointed to see that Dr. Chalmers, who in ordinary times poured a fascinating influence over every company where he was, seemed extremely dull, nay, I may say dejected. When he arose, about nine o'clock, to go away, as our tract homeward lay for some distance in the same direction, I left the company along with him. When we had got together, I said to the doctor, 'Are you well enough to-day, doctor? for I have noticed you have not to-day been in your usual trim.' 'Oh, yes,' he said, 'I am quite in good health, but I am not comfortable. I am grieved in my mind.' Seeing that he so frankly communicated to me the general cause of his unusual appearance, I used the freedom to say, 'Well, doctor, is this a matter that I may be made acquainted with, as if it is not I have no wish to pry into anything of a private nature?' 'Oh yes,' he replied, 'you may perfectly know it, for it is a matter that presses very grievously upon me. In short, the truth is,' said he in his own emphatic manner,

"I have mistaken the way of my duty to God in at all coming to your city. I am doing no good. God has not blessed and is not blessing my ministry here." On hearing this I replied, "Well, doctor, it is a very remarkable circumstance that, in the providence of God, you should have been sent with your complaint to me on this point, because I have it in my power at any rate to mention one instance in which your ministry has been made instrumental in bringing a soul from darkness to the marvellous light of the gospel of salvation." "Can you?" said he, "then you will give me the best news I have heard since I came among you." I then narrated to him the following particulars:—

"At the time this took place I was an elder under the late venerated Dr. Balfour, minister of the Outer High Church, whose practice it was, when he read over the names of those who were applying for admission to the ordinance of the Lord's supper, to give us so much of their history and experience as he had been in conversation with them able to discover, and to request that some of the elders might, as far as possible, scrutinize further, and communicate to him the result. I well remember, at the sacrament, which in the town churches is always solemnized in the month of April, he mentioned the name of a young man, who had applied to be a communicant. After he had read over his name—"By the bye," said the good servant of the Lord, "I must tell you something about this young man, for his history is somewhat interesting and singular. He sat," said Dr. Balfour, "for nearly twenty years under my ministry, but did not appear to derive any good from it; but when my worthy friend, Dr. Chalmers, (for that was the almost uniform designation he gave him when he had occasion to speak of him), came to Glasgow,

he was attracted to him by his splendid talents, and sat under his ministry for about two years, and then it pleased the Lord to come to him in the day of his power; and I have every reason to think him a truly converted young man. And now that he wishes to become a member of the church he wishes to return to us. But," added Dr. Balfour, with a truly sublime humility, "it was not under my ministry that he was turned to the Lord, though he sat for the greater part of his lifetime in the Outer Church; but it was under the preaching of Dr. Chalmers." You know what was Dr. Chalmers's ardent manner when anything that related to the glory of Christ's kingdom, or to the spiritual good of his fellow creatures, was made known to him; and you may easily conceive with what exuberant joy he heard this simple annal of the good done through his pastoral superintendence, "Ah," said he, "Mr. Wright, what blessed, what comforting news you give me. I knew it not; but it strengthens me; for really I was beginning to fail, from an apprehension that I had not been acting according to the will of God in coming to your city."

"At a still later period of his Glasgow ministry," says Dr. Hanna, "and after knowing, by painful experience, how many bitter ingredients are often mixed in the cup of human applause, urging his agencies to increased activity in that home walk of private benevolence, in which 'they could earn, if not a proud at least a peaceful popularity—the popularity of the heart—the only popularity that is worth the aspiring after—the popularity that is won in the bosom of families and at the side of death beds,' he could not help pouring out his own latter experience in these words,—'There is another, a high and a far sounding popularity, which is indeed a most worthless article, felt by all who have

it most to be greatly more oppressive than gratifying—a popularity of stare, and pressure, and animal heat, and a whole tribe of other annoyances which it brings around the person of its unfortunate victim—a popularity which rifles home of its sweets, and by elevating man above his fellows places him in a region of desolation, where the

intimacies of human fellowship are unfelt, and where he stands a conspicuous mark for the shafts of malice, and envy, and detraction—a popularity which, with its head among storms and its feet on treacherous quicksands, has nothing to lull the agonies of its tottering existence, but the hosannahs of a drivelling generation.’”

TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT.

NO. VII.—BARBARIAN.

It is probable that the word *βάρβαρος*, BARBAROS, was originally, as Strabo suggests, an imitative sound, designed to indicate the speaker of a harsh dissonant language, or the awkward utterer of sounds intended to be Greek. In classic usage it was applied to all who spoke any other than the Greek language. In the New Testament it occurs in six instances.

Acts xxviii. 2 ...The *barbarous* people showed.

4 ...When the *barbarians* saw.

Rom. i. 14.....To the Greeks and to the *barbarians*.

1 Cor. xiv. 11... Unto him that speaketh a *barbarian*.

A *barbarian* unto me.

Col. iii. 11.....*Barbarian*, Scythian, bond.

It has been a question among critics whether Paul classed the Romans with the Greeks or with the barbarians, in addressing them in the first chapter of his epistle. Tholuck says, “Many, such as Bengel and Heumann, embrace the first opinion, and many, as Krebs and Wolf the second. If we appeal to the use and wont of language, that is decisive as to the fact, that the Greeks, under the term *βάρβαροι*, comprehended even the Romans. Philo always gives them that name, and Plautus himself calls Italy *Barbaria*, and the Latin *barbara lingua*. Notwithstanding, how-

ever, it would not be justifiable to assume that Paul here does the same. The point of discrimination is not, who spoke the Greek, and who the other languages, but, as is denoted by the succeeding epexegetis of σοφοί τε καὶ ἀνοήτοι, who did, and who did not possess the Grecian civilization? and if the difference of civilization be indeed the point regarded, then there cannot be a doubt that the Romans were comprehended with the civilized—the “Ἕλληνες.” So Storr, commenting on the passage in the Colossians—“where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free,”—observes, “that we may understand that the word *βάρβαρος* does not here signify a man who is not by nation a Greek, but a gentile of whatever nation he be who is not a Greek in his manners, but who is uncultivated, ferociously barbarous, the apostle makes express mention of a *Scythian*, who was usually reckoned one of the most barbarous of mankind.” The Scythian philosopher Anacharsis said that among the Athenians the Scythians were barbarians, and among the Scythians the Athenians were barbarians. The apostle’s meaning, however, seems to be, in accordance with Macknight’s paraphrase, “In the new

creation there is no regard paid to any man, because he is a Greek learned in the sciences, or a Jew honoured with a place in the visible church of God, or circumcised and possessed of the outward privileges of the people of God, or uncircumcised and destitute of them, or a barbarian without civilization, or a Scythian the most barbarous of all barbarians, or a slave subjected to the will of his master, or a freeman who has his actions in his own power."

THE USEFULNESS OF BIOGRAPHY.

BY THE REV. W. WALTERS.

THE reading of biography has a powerful influence in the formation of character. Often the ardent youth has resolved to follow a martial life and seek glory on the battle-field, by reading of the world's Alexanders, and Cæsars, and Napoleons. Many have directed their attention to science, or general literature, and have pursued their favourite study with a zeal that never tired, and a pleasure that never diminished, in consequence of having read the lives of such men as Newton, and Priestley, and Davy, and Johnson. How many godly men have been led to increased diligence in the culture of their own hearts, and increased practical devotement to the cause of God, by reading the experience and walk of Richard Baxter and John Bunyan, of Samuel Pearce and Harlan Page, of Edward Payson and John Williams! In the same manner will the biography of Old Testament saints and primitive Christians excite us to imitate them in the excellencies which they severally displayed, and thus follow, through faith and patience, those who now inherit the promises. Who can read of Enoch's close walk with God—of Abraham's strong faith—of Joseph's unyielding virtue—of Moses' self-sacrifice for the truth—of David's love for private and public devotion—of Jeremiah's grief because of the aboundings of sin—of Daniel's consistent course amid the bewitching honours of a court, and the opposition of envying compeers—of John's heavenly love—of Paul's resolute attachment to the gospel, and constant self-denying efforts to spread it abroad—and of the graces and deeds of many others, whom time would fail us to mention, who were the lights of the world while they lived in it, and whose histories are preserved age after age by the providence and grace of God for the good of his church,—who can read the lives of these men without being sensible of a holy ambition filling the heart, and stirring up to closer fellowship with God, and increased courage and exertion in his work? — *Sermon on Sanctification.*

ALEXANDER THE GREAT.

HE was truly great in all those powers and capacities which can elevate one man above his fellows. We cannot help applauding the extraordinary energy of his genius, though we condemn the selfish and cruel ends to which his life was devoted. He was simply a robber, but yet a robber on so vast a scale, that mankind, in contemplating his career, have generally lost sight of the wickedness of his crimes in their admiration of the enormous magnitude of the scale on which they were perpetrated.—*Jacob Abbott's Histories.*

SABBATH SCHOOL HYMN.

Bless'd Saviour, hear our hymns of praise,
Which now from youthful tongues ascend ;
Though humble be the notes we raise,
Yet kindly to our voice attend.

We praise thee for thy daily care,
Our food, our raiment, and our home ;
The happiness which now we share,
And all the hope of joys to come.

We praise thee for thy word of truth,
For sabbath hours and Christian friends ;
For all who guard and guide our youth,
And point to bliss that never ends.

We praise thee for redeeming love,
The living hope thy death imparts ;
Thy interceding work above,
Thy Spirit's grace to change our hearts.

Thus we begin thy praise while young ;
And when from earth our souls are free,
Oh, may we join the blood-bought throng,
And sing thy praise eternally.

J. H. C.

ANNIVERSARY HYMN.

BY JAMES MONTGOMERY, ESQ.

This hymn was sung at the anniversary of Grey Friar's Street Chapel, Northampton, July 17th, 1854, having been communicated for the purpose by the author. It had not been published previously, though originally composed for a Moravian festival at Bedford.

Now in holy convocation,
Hands and hearts, and voices raise,
In one hymn of jubilation,
To our great Redeemer's praise.
Ebenezer !—
He hath helped us all our days.

"Ebenezer" those before us
Sang at every onward stage,
This to-day shall swell the chorus,
In our house of pilgrimage.
May our children
Sing the same from age to age.

And in heaven, when all the story
Of His love to us is shown,
Be our earliest song in glory
Ebenezer, round the throne.
Then for ever,
We shall know as we are known.

CHRIST, ALL IN ALL.

BY THE REV. WILLIAM HOPKINS.

In Christ all fulness dwells : from him proceeds
All that fall'n man—poor, wretched, guilty, needs.
In him the contrite, bruised in spirit, find
Whate'er can heal the sorrows of the mind—
Forgiving love, that saves from black despair,
Rich grace, that banishes each anxious care,
Soft pity, that relieves the bursting sigh,
And truth, revealing joys that never die.

Thrice happy they, who to his word attend
His favour seek, and on his strength depend :

'Tis theirs to know his heart-consoling voice,
To share his smile, and in his name rejoice ;
To them, reclaimed in mercy from the fall
And heavenward marching, Christ is all in all—
In want, their treasure—in distress, their stay—
In gloom, their day-spring—vigour, in decay—
Mid foes, their guard—in solitude, their guest—
In storms, their hiding-place—in toils, their rest—
In bonds, their freedom—their relief, in pain—
In life, their glory—and in death, their gain.

CHRONOLOGICAL PAGE FOR SEPTEMBER, 1850.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	Ld	5 13 6 47	Psalms. Psalms.	Sunday School Union Lessons, Acts i., Psalm lxviii.
2	M	5 15 6 45	1 Kings xix. Mark x. 32—52.	1666, Fire of London commenced. Venus and Saturn visible in evening.
3	Tu	5 16 6 43	1 Kings xx. Mark xi. 1—26.	1795, B. Beddome (Bourton) died, æt. 79. Baptist Irish Committee.
4	W	5 18 6 41	1 Kings xxi. Mark xi. 27—33, xii. 1—17.	Twilight begins, 13 min. past 3. 1844, Lewisham Road Baptist Ch. opened.
5	Th	5 19 6 38	1 Kings xxii. 1—40. Mark xii. 18—40.	Moon rises, 54 min. past 3, morning. Moon sets, 30 min. past 6, evening.
6	F	5 21 6 36	2 Chron. xix., xx. 1—30. Mark xiii. 1—23.	New Moon, 28 min. past 5, morning. Day decreased, 3 hours 18 minutes.
7	S	5 23 6 34	2 Chron. xx. 35—37, xxi. Mark xiii. 24—37.	Jewish year 5611 begins. 1833, Sept. Hannah More died, aged 88.
8	Ld	5 24 6 32	Psalms. Psalms.	Sunday School Union Lessons, Acts ii., Joel ii.
9	M	5 26 6 29	2 Kings i., ii. Mark xiv. 1—25.	Moon rises, 15 min. past 9, morning. Moon sets, 18 min. past 8, evening.
10	Tu	5 27 6 27	2 Kings iii. Mark xiv. 26—52.	Moon sets, 45 min. Twilight ends, 28 min. past 8.
11	W	5 29 6 25	2 Kings iv. Mark xiv. 53—72.	Moon rises, 42 min. past 11. Moon sets, 15 min. past 9, evening.
12	Th	5 31 6 22	2 Kings v. Mark xv. 1—20.	Moon rises, 47 min. past 12, afternoon. Moon sets, 49 min. past 9, evening.
13	F	5 32 6 20	2 Kings vi. 1—23. Mark xv. 21—47.	Moon's first quarter, 21 min. past 8, morn. Length of the day, 12 hours 48 min.
14	S	5 34 6 18	2 Kings vi. 24—33, vii. Mark xvi.	Moon rises, 44 min. past 2, afternoon. Moon sets, 13 min. past 11, night.
15	Ld	5 35 6 16	Psalms. Psalms.	Sunday School Union Lessons, Acts iii., Deuteronomy xviii.
16	M	5 37 6 13	2 Kings viii., ix. 1—7. 1 Peter i. 1—21.	Moon sets, 5 min. past 12, night. Moon rises, 10 min. past 4, afternoon.
17	Tu	5 39 6 11	2 Kings ix. 11—37, x. 1—11. 1 Peter i. 22—25, ii. 1—12.	Moon sets, 1 min. past 1, morning. Baptist Home Mission Committee, at 6.
18	W	5 40 6 9	2 Kings x. 12—36. 1 Peter ii. 13—25, iii. 1—7.	Annual Meeting and Re-opening of Stepney College: Mr. Noel to preach.
19	Th	5 42 6 6	2 Chron. xxii., xxiii. 1 Peter iv.	Moon sets, 5 min. past 3, morning. Moon rises, 37 min. past 5, afternoon.
20	F	5 43 6 4	2 Chron. xxiv. 1 Peter v.	Moon sets, 10 min. past 4, morning. Moon rises, 1 min. past 6, afternoon.
21	S	5 45 6 2	2 Chron. xxv. 2 Peter i.	Moon sets, 18 min. past 5, morning. Full Moon, 40 min. past 12, noon.
22	Ld	5 47 5 59	Psalms. Psalms.	Sunday School Union Lessons, Acts v. 1—16, 2 Kings v. 8—27.
23	M	5 48 5 57	2 Kings xiv. 23—29, Jonah i. 2 Peter ii.	Sun rises due east. Moon rises, 12 min. past 7, evening.
24	Tu	5 50 5 55	Jonah ii., iii., iv. 2 Peter iii.	Moon sets, 44 min. past 8, morning. Moon rises, 36 min. past 7, evening.
25	W	5 51 5 52	2 Chron. xxvi., Isaiah vi. Matthew ii.	Moon sets, 56 min. past 9, morning. Sun sets due west.
26	Th	5 53 5 50	2 Chron. xxviii. Matthew iii.	Moon sets, 6 min. past 11, morning. Moon rises, 37 min. past 8, evening.
27	F	5 55 5 48	Isaiah vii. Matthew iv. 1—22.	Moon sets, 13 m. past 12, afternoon. Moon rises, 16 min. past 9, evening.
28	S	5 56 5 46	Isaiah viii. 5—22, ix. Matthew iv. 23—25, v. 1—20.	Moon sets, 19 min. past 1, afternoon. Moon's last quarter, 53 min. past 9, night.
29	Ld	5 58 5 43	Psalms. Psalms.	Sunday School Union Lessons, Acts v. 17—42, Numbers xxiii.
30	M	6 0 5 41	Isaiah x. 33, 34, xi., xii. Matthew v. 21—48.	1770, George Whitfield died, æt. 56. Moon rises at midnight.

REVIEWS.

My Baptized One. Thoughts for Thinking Parents. By BENJAMIN HANBURY. London: Snow. 24mo., pp. 48.

Infant Baptism. The Baptist Mother's Lament over her Burnt Child.

WE have perused these productions with great regret. Allowances ought to be made for disputants who feel that the tide of opinion is turning against them, and that the times require from them more strenuous efforts than those which have formerly sufficed, but there are bounds even in such cases within which the most zealous ought to confine themselves. We are grieved especially that Mr. Hanbury, a gentleman whom we have not the honour to know personally, but who has been for many years the treasurer of the Congregational Union, should have so far degraded himself as to publish, under any circumstances, such an appeal to human weakness as now lies before us bearing his name. If he thought, as he intimates, that the silence of some who hold his sentiments was injurious to public interests, it was commendable to come forth boldly on behalf of what he believed to be truth. If it appeared to him that "young mothers in particular" needed assistance which he could render, in determining the course which they should pursue with regard to their babes, it was right that he should proffer his aid. But, that he should attempt to excite in them prejudices,—that he should try to enlist their innate feelings of modesty in a question with which modesty has nothing to do,—that he should endeavour to place them in a position in which they cannot examine the question without an apprehen-

sion that their character as modest women is implicated in the decision to which they come,—that he should caricature our practice and avail himself of quotations raked out of country newspapers to give colour to his representations, was to resort to a course of conduct which we will not characterize. Appeals to maternal tenderness, in a case which ought to be regulated by interpretation of divine commands are bad enough, but the appeals to feminine delicacy are in our view unspeakably disgusting.

We will not transfer to our pages Mr. Hanbury's translation of the language of Vossius, which he has presented to the attention of the ladies for whom he writes, minutely descriptive of the absolute destitution of raiment with which that author connects immersion,* but we merely ask Mr. Hanbury if he supposes that the ladies to whom he addresses himself would fall into the hands of persons who would treat them thus, if they were to embrace our sentiments? If not, for what good purpose does he present the picture to their notice?

But we will give his description of a modern immersion at full length. Our readers may judge for themselves whether it is a fair and candid representation of what they have ever done or witnessed.

"Now contemplate the instance of the re-baptism [immersion] of the Hon. and Rev. B. W. Noel, M.A., Aug. 9th, 1849. 'After singing and prayer over the baptistery, Mr. Noel and thirteen others, six of them females,

* "Ne fascia quidem cineti qualem pictores adhibere solent pudoris causa."

were baptized in the usual manner by the Rev. Mr. Sheppard.*

"Notwithstanding what the procedure was in the above instance, it is understood to be the prevalent practice in that denomination, that a kind of bath, usually at the foot of the pulpit, is supplied with water to about the depth of two and a half feet. A hymn is begun, and at the precise moment of immersion, the words of the institution in Matthew are spoken, but inaudibly to the spectators, when a shriek escapes the agitated party, who appears, sometimes, to come from the water in an unconscious state, being upheld by another to the vestry. In the case before us, fourteen persons are concerned. The administrator precedes, followed one by one, until the fourteen have all been immersed and their 'sins' washed away! The questions arise now, Would any one of them have submitted to the like operation in any private bath of similar construction, retaining throughout the self-same water? And how many did, imperceptibly perhaps, imbibe the fluid in which the others had been immersed? Delicate females, not merely such as are of 'romantic delicacy,' these are questions for you to answer! It is requisite that the water be 'pure,' Heb. x. 22; and see Ezekiel xxxvi. 25; 1 Cor. xiv. 40." *Hanbury*, pp. 25—27.

Our estimate of the value of Mr. Hanbury's three volumes of "Historical Memorials," which are on our shelves, is affected unhappily by this small publication; for if he possesses no more discrimination than he appears to have exercised in reference to facts occurring or supposed to occur in his own days, how shall we rely on the accuracy of his impressions respecting what took place two or three centuries ago? He adopts an account of a minister who was nearly an hour and a half in the water, administering baptism to *six* persons!

"Six persons, five of them women, were baptized in our river on Sunday last. Mr. Chapman, by whom the ceremony was performed, notwithstanding the inclemency of the weather, had previously preached in the open air for above an hour, and was nearly an hour and a half in the water, administering the sacred rite."—*Western Luminary*." *Hanbury*, pp. 27.

If Mr. Hanbury believes this, as we presume he does, it gives us a surprising view of his power of believing extraordinary statements on slight evidence; but we can assure his fair readers that immersion does not usually require so much time for its performance. In forty minutes, Mr. Philippo once immersed at Spanish Town one hundred and twenty-nine. We cannot say that no Mr. Chapman ever did stay in the water nearly an hour and a half in order to baptize six, but, if it were so—if a few years ago a gentleman of that name was so remarkably slow in the performance of his ministrations—surely it was not necessary to bring his case specially before the ladies, to guard them against submitting themselves to his dilatory processes: others are more expert.

Though Mr. Hanbury's book is entitled "My Baptized One," a very large proportion of it is on the immersion of men and women, against which he says "there are moral reasons:"—moral reasons against a practice which not only baptists but almost all professed Christians in every age have been accustomed to believe was observed extensively with the full sanction of our Lord and his apostles! Whatever may have been thought respecting the propriety of immersion in modern times and in northern latitudes, few, very few have doubted that it was thus that our Lord himself was baptized by John, and that men and women were baptized by the apostles.* It has often been said by pædobaptist ministers that the controversy is exhausted and that no man can now

* Mr. Hanbury's friend Vossius will tell him this. He says, "That John the Baptist and the apostles immersed persons whom they baptized there is no doubt. . . . And that the ancient church followed these examples is very clearly evinced by innumerable testimonies of the fathers." *Disputat. de Bap. Disput. I., § 6.*

produce anything new on the subject, but Mr. Hanbury has fairly distanced their liveliest imaginations. The following passage contains, if we mistake not, several original thoughts.

"If the being buried with Christ in (the) baptism, Col. ii. 12, be urged, it must be shown that it is applicable or not in this argument; that is if it refer to Christ's literal burial at all. He is represented as literally dead in the above text, and in Rom. vi. 3, 4; but the immersionists bury their subjects alive; yea, before they are figuratively born! Besides, who but they wash in a grave? And if each subject be considered to represent Christ, with what propriety are the words of the institution used; for this is, after a manner, to baptize Christ into himself every time the words are repeated! So much for those who abuse an emblem. The administrator does not after all, immerse the whole body; the greater part is immersed actively by the object, while the head, and little more, is submitted to be dipped passively; thus that mystical washing is limited to what is efficiently represented by pouring.* But connect Heb. ix. 13, x. 22," *Hanbury, p. 33.*

The tract concludes with the following appeal to thoughtful mothers:—

"Now, we ask, can you be persuaded that when you bring your little ones to Him, in faith also, presenting them as offerings in his name, cleansed by his blood, and anointed with the Holy Spirit symbolized by the sprinkling of water, thus both dedicated and baptized, that your children are not embraced in the promise, 'There shall be one fold [flock] and one Shepherd?' John x. 16. The lambs, are they not of the fold? Is the 'animus' of

those, then, who present their lambs a thank-offering to God, praying that he would 'put a right spirit' within them, a fit subject of discountenance; and is the practice to be condemned which sanctions and perpetuates what Christian parents — therefore believers, who have duly appropriated the blessing,—hold to be consistent with the will of Christ and the claims of his gospel? No, you cannot be persuaded that a rite so truly conformable with the spirit of Christ and his gospel confers no benefit, prevents no evil, and contains no moral obligation!" *Hanbury, pp. 46, 47.*

Will Mr. Hanbury then tell us what benefit it *does* confer, and what evil it *does* prevent? O that our congregational brethren would be explicit on this point! Others are explicit whose views they repudiate. The times require that pædobaptist dissenters should speak more clearly and distinctly than they have done. To many, their practice seems to countenance the doctrine of baptismal regeneration. They declare, and with undoubted sincerity, that they do not baptize children with any such view. When we say that it confers no benefit and prevents no evil, they are displeased with us. Then let them say what benefit it *does* confer, what evil it *does* prevent. Let them be as definite in the statement of their convictions as they are who say, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church."

The other production mentioned at the head of this article is also addressed to mothers. It has recently been distributed by a clergyman in Suffolk among his parishioners, and the children taught at church were enjoined to commit it to memory and repeat it on the following sabbath. This we have on authority on which we can fully rely. It bears no bookseller's name, but it is therefore the more valuable as evidence of what

* Vossius says, "All the particulars that we have mentioned, concerning the signification of baptism, will appear with sufficient perspicuity in the rite of immersion, but not equally so if mere sprinkling be used. . . . In our baptism, by a continuance under water, the burial of the body of sin, or the old Adam, is represented. The similitude consists in this: that as a corpse is overwhelmed and pressed by the earth, so, in baptism, a man is overwhelmed with water; and as a man is pressed with water, so the power of sin should be pressed in us and enervated, that it may no longer drive us whither it pleases, or hinder our salvation." *Disputat. de Bap. Disp. III.*

is going forward privately. We give it entire, directing the printer to follow exactly the variations of type, that it may be seen what portions were distinguished by italics.

"INFANT BAPTISM.

"Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." MARK x., v. 14, 15.

"Whoso shall receive one such little child in my name receiveth me." MATT. xviii.

"Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my father which is in heaven." MATT. xviii.

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." MATT. xviii.

"THE BAPTIST MOTHER'S LAMENT OVER HER BURNT CHILD.

"My little child is burnt to death,

Oh agony of woe !

He shrieked away his dying breath,

With burning on his brow :

I saw him die, he called in vain,

"Oh Mother quench the flame !

"Oh, Mother, Mother ! ease my pain !

"My soul burns with my frame !"

"'Twas all in vain ! No mother's care

Could soothe the dying pang :

He left his mother to despair,

My child's cry wildly rang,

"My soul burns, Mother, with my frame !"

But water I denied !

Forbade its use in Christ's pure name,

I killed him in my pride.

"It was my stubborn cruel heart

Denied that sacred right :

I bade God's Minister depart,

E'en in my husband's sight.

And yet that husband bade me pause,

Consider well the fact :

Sure of my calling and my cause

I set at naught the act !

"I saw with pain the pastor's grief,

He loved my child full well ;

He argued for his soul's relief,

Forewarn'd of what befel !

I heeded not, I told him then

(So much my child I priz'd,)

I'd rather die before all men,

Than have my child baptized.

VOL. XIII.—FOURTH SERIES.

"Oh, could I tell that he would cry

"My soul burns with my frame !"

I would not, could not, then deny

Christ's baptism was his claim.

But surely now my soul is wrung,

I see his black burnt brow :

Death on his features darkly hung,

And settled down in woe !

"Ye mothers all, who love the Lord

Who died for babes and men,

Hear ye his sacred holy word,

Come to His Church again !

Come bring your babes, and let them be

On sure foundation reared :

Oh ! may their souls salvation see,

And God the Lord be fear'd."

Our congregational brethren have no more sympathy with this, we believe, than we have. We give them credit for regarding it with the most entire disapprobation. But we submit to them as faithful and beloved brethren, zealous for the honour of their Lord and earnestly desiring the salvation of perishing myriads, Is it not time, either to abandon a practice which is believed by thousands to be corroborative of the sentiments expressed in these verses, or to point out definitely and distinctly the precise nature of the advantages it confers. Show, brethren, what it does for an unconscious babe, corresponding with the language which you yourselves use in enforcing it. Young mothers "cannot be persuaded," says Mr. Hanbury, "that a rite so truly conformable with the spirit of Christ and his gospel confers no benefit, prevents no evil, and contains no moral obligation." Yet you repudiate such doctrine as is taught respecting it by a large portion of the clergy of the church of England, and sustained as you believe by its formularies. Tell us then, brethren, plainly, and tell your own hearers we implore you, tell all who know that you perform the act, what is the precise nature of the benefit or benefits which it does confer, and of the evil or evils which it does prevent.

Discourses and Sayings of Our Lord Jesus Christ, illustrated in a Series of Expositions. By JOHN BROWN, D.D., Professor of Exegetical Theology to the United Presbyterian Church, and Senior Minister of the United Presbyterian Congregation, Broughton Place, Edinburgh. In three Volumes. Edinburgh: William Oliphant and Sons. London: Hamilton, Adams, and Co. 8vo. Cloth.

To those of our readers who like to see our opinion of a book before they purchase it, we hasten to announce these volumes. We have not room for a long article, but we are prepared to make our report, and brevity will probably be more acceptable than delay.

This is one of the most valuable expository works in our language. The author has spent his life in studies adapted to fit him for the performance of the task he undertook. He is very familiar with the discourses of our Lord in the language in which they were originally recorded. He has been a diligent reader of the comments of both English and foreign critics and of theology in its various departments. He has given his own thoughts intently to the investigation of difficult passages. He has exercised an independent judgment in all his researches. He has evidently held himself open to conviction, ready to receive light from whatever quarter it might come. He has applied himself to his work in an humble candid spirit. Above all, his heart is deeply interested in evangelical truth, he loves it, and he loves Him from whom these discourses fell. The first sentence of the Preface is in itself a lesson. "It is a growing conviction in my mind," says the author, "that vital and influential Christianity consists, much more than is ordinarily apprehended, in an intimate personal acquaintance and friendship with our Lord Jesus Christ." He goes on to say that Christ is the great revealer of God,

—the revealed divinity;—that "to be a Christian, it is not enough that we know and acknowledge a system of doctrine and of law, deduced from the sayings of our Lord and the writings of his apostles. It is necessary that we be acquainted with *his* person, *his* character, and *his* work; that we know the doctrines of Christianity as *his* mind, the laws of Christianity as *his* will. The very life of Christianity consists in loving, confiding in, and obeying *him*, and God *in him*." These views led Dr. Brown to the undertaking, and have guided him throughout its performance.

"With these convictions, I have always held that the study of the gospel history, and especially of 'The Discourses and Sayings of our Lord Jesus Christ—into whose lips grace was poured,'—who had the tongue of the learned, and 'spake as never man spake,' is one of the most probable means of promoting real vital Christianity in ourselves, and that an exposition of these is one of the most probable means of promoting it in others. It is in the hope of, in some degree, contributing to these ends, that the following expositions have been prepared, and are now given to the public.

"These remarks will be misunderstood, if they be considered as, in the slightest degree, disparaging the epistolary part of the New Testament. In some points of view *that*, as the completion of the code of divine doctrine and law, given by its Divine Author, not on earth, but from heaven, is peculiarly valuable; but there is comparatively little, if anything, in the apostolical epistles, of which the germ is not to be found in the gospels. The declarations of the apostles are but the development of their Master's thoughts,—a commentary—an infallible one—on his sayings; and we do not rightly estimate these divine writings, if we do not consider them as a part of *his* words; nor rightly use them, if we do not employ them for the purpose of better understanding *his* mind and heart, and so bringing our minds and hearts into conformity with *his*.

"The general name of EXPOSITIONS has been given to the discourses contained in these volumes, because no other designation in common use could have accurately described them all. There will be found among them specimens of what are usually in Scotland called LECTURES, in all the forms which they ordinarily assume—*scholia*, on particular words and

phrases—continuous comment, and illustrated analysis; and the illustrations of the ‘sayings’ of our Lord, as distinguished from his ‘discourses’ generally, take the shape of the expository sermon. But, in all the discourses, exposition will be found to be staple; whatever is doctrinal, experimental, or practical, being presented as the result of the application of the principles of strict exposition to the passage under consideration.”—*Preface*, pp. viii., ix.

It is delightful to find a man who has examined received opinions with so much freedom, and who has listened to foreign scholars of various creeds, retaining so decided an attachment as Dr. Brown evinces to the doctrine of salvation by grace. Not only the leading principles held by all earnest Christians in this country, but the peculiarities of the system of which Calvin was the distinguished advocate, he avows and defends. Such language as this occurs:—“No human teaching will suffice to remove this ignorance and unbelief. God—God alone—can do this; and wherever he does it, men embrace the Saviour and his salvation. The ignorance and unbelief which keep sinners at a distance from the Saviour, are wilful and therefore most criminal. The divine influence which removes this ignorance and unbelief, is sovereignly benignant,—might justly be withheld from all, and when exerted on any, proves, not the superior worth of

him who is the subject of it, but the infinitely free kindness of him who is the author of it; so that he who is never the subject of this influence has no cause to complain, while he who is, has strong reasons for adoring acknowledgment, and powerful motives to grateful obedience.”—Vol. i. p. 517.

We have been greatly pleased to find in these volumes a remarkable accordance with our own views in respect to passages which are commonly interpreted in a manner which is not to us satisfactory. In many cases we have found expositions which we have been accustomed to give, but which we supposed to be peculiar, illustrated and defended very beautifully.

In one respect the work has disappointed us. It does not advert to the Discourses and Sayings of our Lord after his Resurrection. These are very important, and in reference to some of them elucidation is desirable. It seems to us that a fourth volume to illustrate these is wanted to complete the work.

Dr. Brown is the author of Expository Discourses on the First Epistle of Peter, which never came into our hands, and of many minor publications; but if he had never sent to the press any other volumes than these three, he would yet be entitled to be regarded as one of the best benefactors of the present generation.

BRIEF NOTICES.

The Works of JOHN OWEN, D.D. Edited by the Rev. William H. Goold. Vol. I. London and Edinburgh: Johnstone and Hunter. 8vo., pp. cxxviii., 494.

This is the first volume of that surprisingly cheap edition of Dr. Owen's works respecting which Messrs. Johnstone and Hunter issued proposals a few months ago. We are happy to find that the lowness of the price has not interfered with the respectability of the execu-

tion, as the paper, type, and general aspect of the work, are all that could be desired. The enterprise has our most cordial good wishes, and we hope that many of our friends will become subscribers. We have often lamented that Owen's works have not been read more by our brethren in the ministry of late years. About thirty years ago, Robert Hall was reported to have uttered a sentence in conversation with Dr. Mason of New York, which

has done incalculable mischief. In a lively discussion, when he was not weighing his words carefully before he uttered them, but was disposed to make a smart repartee, he is said to have replied to an observation of his American friend, "Dr. Owen, sir; his works are an ocean of mud." This playful remark has been quoted by some of our juniors frequently to our great sorrow; and has done more injury to a generation than can easily be repaired. To the indolent it furnished a welcome excuse, and the industrious derived from it an incorrect opinion. Owen's style is inelegant, but style is not everything. If without undue assumption, we may make a passing remark relating to our own history, it will only be a just acknowledgment of obligation to say, that in our earliest years of study we gained more theological knowledge and spiritual improvement from the writings of Owen than from those of any other author. While we were quite young we read some of his principal treatises, and we have never regretted any hour that was spent upon them. The pieces contained in this first volume are *Christologia*: or a Declaration of the Glorious Mystery of the Person of Christ;—Meditations and Discourses on the Glory of Christ;—Meditations and Discourses concerning the Glory of Christ, applied unto Unconverted Sinners and Saints under Spiritual Decays;—and Two Short Catechisms. These are preceded by a General Preface by the editor, who has performed with credit to himself everything within his province; and by a well written Life of Dr. Owen, which occupies above a hundred pages, by the Rev. Andrew Thomson, B.A., of Edinburgh. We are glad to learn that after the sixteen volumes now announced are completed, there is a probability, from a desire already expressed for it, that the Exposition of the Epistle to the Hebrews—"the noblest monument of Owen's learning"—though not included in the present series, will be published uniform with this edition of his works.

Commentaries on the Epistle of Paul the Apostle to the Romans. By JOHN CALVIN. Translated and Edited by the Rev. John Owen, Vicar of Thruxington, Leicestershire. Edinburgh: Printed for the Calvin Translation Society. 8vo., pp. xxxvii., 592.

The Society for the Publication of Translations of the works of Calvin was brought before our readers two months ago, in a letter bearing the names of Dr. Cox and Mr. Webb. This is the last volume which that society has issued, and we have much pleasure in attesting that it is one of great value. The epistle itself is of unequalled importance. Its chief subject, in its earlier chapters, is God's method of justifying sinners; "the righteousness of God," according to the explanation of Calvin himself, who says, "I take the righteousness of God to mean that which is approved before his tribunal; as that, on the contrary, is usually called the righteousness of men, which is by men counted and supposed to be righteousness, though it be only vapour." After this, "Paul passes on, according to the best order, to show how the life is to be formed. If it be, that through the saving knowledge of God and of

Christ, the soul is, as it were, regenerated into a celestial life, and that the life is in a manner formed and regulated by holy exhortations and precepts, it is then in vain that you show a desire to form the life aright, except you prove first, that the origin of all righteousness in men is in God and Christ; for this is to raise them from the dead." This epistle is, in fact, a systematic view of Christianity from an inspired pen; most worthy therefore of meditation and study. The assistance of a man so learned and so judicious as Calvin, in interpreting its arguments is to be prized highly. Its value, however, is greatly enhanced by the editor's notes. In Calvin's days the science of biblical criticism was but in its infancy. The want of verbal criticism is therefore supplied by notes derived from more modern writers, such as Beza, Pareus, Hammond, Doddridge, Scott, Chalmers, Haldane, Stuart, Barnes, and Tholuck. We hope that the work will be extensively circulated, for it is well suited to the present times, in this respect especially, that Calvin, having continually before his mind the principles and practices of the papal church, writes in a manner well adapted to counteract that Romanizing spirit which is spreading among some classes of our countrymen.

Memoirs of the Life and Writings of Thomas Chalmers, D.D., LL.D. By his Son-in-law, the Rev. WILLIAM HANNA, LL.D. Vol. II. Edinburgh: Sutherland and Knox. London: Hamilton, Adams, and Co. 8vo., pp. 552.

This volume contains the biography of Dr. Chalmers during the eight years of his residence at Glasgow, from the year 1815 to 1823. He was then in the plenitude of his vigour, and as he was in a sphere which demanded incessant activity, this was the time in which he had the greatest opportunity for the display of those qualities which are required in a city pastor. Many interesting anecdotes are recorded in this portion of his history, some of which will be found in an earlier part of our present number. At this time his eloquence, combined with his position, gave him great influence, rendering him an important man in the transaction of the business of the higher church courts which belong to the presbyterian ecclesiastical system. His residence at Glasgow was terminated by his removal to occupy the Chair of Moral Philosophy in the University of St. Andrews, and the volume concludes with an account of his installation, preceded by an interesting view of him in the bosom of his family—in correspondence with his relatives—in general society—and in secret before God. The manner in which the published portions of the work are executed must cause the friends of Dr. Chalmers to desire earnestly that the health of Dr. Hanna may be continued till he has completed the whole of his laborious though pleasant undertaking.

Memoir of the late James Halley, A.B., Student of Theology. By the Rev. WILLIAM ARNOT, Glasgow. Third Edition, Revised. Glasgow: Bryce. Post 8vo., pp. 304. Cloth.

The third edition of an interesting biography

of a talented and pious young man, who having finished his term of study preparatory to the ministry in the Scotch church prior to the disruption, fell a victim to pulmonary disease, induced by a too impetuous pursuit of knowledge. To youths and young men the book is calculated to be useful, as stimulating to exertion whilst at the same time supplying a warning to those engaged in too severe application to study,—as affording much and varied information,—and as promotive of earnest spiritual religion. Mr. Halley was a fellow student and correspondent of, among others, Dr. J. Hamilton of the Scotch Church, Regent Square, London.

The Bible of Every Land; or, a History, Critical and Philological, of all the Versions of the Sacred Scriptures, in every Language and Dialect into which Translations have been made: with Specimen Portions in their Own Characters, and Ethnographical Maps. Part 10. Class IV. Detached Families of Languages. London. 4to. Price 3s. 6d.

The map prefixed to this part illustrates the distribution of the Finno-Tartarian Family of Languages, which have for their seat the northern portion of the eastern hemisphere. Among the many versions treated of in the letter-press, are the French Basque, the Spanish Basque, the Finnish, the Laponese, the Hungarian, the Mantchou, the Mongolian, the Calmuc, and the Turkish.

Iona. By the Rev. W. LINDSEY ALEXANDER, D.D., Fellow of the Society of Scottish Antiquaries. London: R.T.S. Monthly Series. 24mo., pp. 192. Price 6d.

This "monthly volume" elucidates the opinions and practices formerly prevailing, at different times, in a small island on the north-western coast of Scotland; which was inhabited first by Druidical priests—then by the companions of Colomba, and the Culdees, their successors—till Romish power corrupted and subdued them. It is a portion of history little known and yet valuable.

The Deserter. By CHARLOTTE ELIZABETH. Third Edition. London: Partridge and Oakley. 12mo., pp. 258.

The third edition of one of the tales of its late well known authoress. Like the rest of her productions, it fixes the attention, while Christian truth is largely interwoven. Assuming that the military profession is not altogether incompatible with a belief in Christianity, we should yet have been more gratified had there been introduced some considerations tending to dissuade any from attaching themselves for life to a service in which their moral character will in all probability be ruined, and where religion is exposed to all but universal and unceasing persecution and obloquy. We should have liked to have seen some hints, too, that war exists in spite of, rather than sanctioned by, Christianity; and we are not quite sure that an intelligent reception of Christianity will make a man a "better soldier,"—that is, one who, having parted with all individual judgment at the command of

another sends his fellow creatures into eternity. The tale, however, is one which is calculated to be beneficial both to officers and men whose ear probably would not be gained by a less inviting book.

The Child's Book of Poetry; Original and Selected. London: R.T.S. 24mo., pp. 172. Cloth.

The wood-cuts which adorn the volume will recommend it at the first glance to the personages for whose use it is intended, and an inspection of its contents will secure the approbation of their parents. The "selected" pieces are chosen with taste and judgment, and the "original" are worthy to rank with them. One of the latter class, which though it is not appropriated to sabbath schools will be acceptable to their conductors, we have given as a specimen on an earlier page.

Christian Times Portrait Gallery. London. Quarto.

During the year, the proprietors of the weekly paper called *The Christian Times* have presented to their regular subscribers twelve portraits of dissenting ministers of different denominations. As they are now sold to non-subscribers, at the rate of two shillings each, it may be acceptable to some of our readers to learn that the series includes Mr. Noel, Mr. Binney, Mr. Shore, Mr. James, Dr. Steane, Dr. Bunting, Dr. King, Dr. Cunningham, Dr. Symington, Dr. Brown, and Dr. Wardlaw. Having the pleasure of some acquaintance with most of these respected gentlemen, we certify very cheerfully that as far as we know the likenesses are satisfactory. Those of Dr. Steane and Mr. Binney are remarkably expressive.

Tracts of the British Anti-State-Church Association. New Series. No. I. Church Property and Revenues in England and Wales, 4d. II. "Its the Law," or, the Churchman's Defence of Church Rates Examined, 1d. III. The Church in Chains, 1d. IV. Address to Churchmen, 1d. V. Address to the Wesleyan Methodists of Great Britain and Ireland, 2d. London: Published for the British Anti-State-Church Association, at its offices, 4, Crescent, Bridge Street, Blackfriars.

These tracts appear to have been drawn up with the greatest possible care, the information contained in them being derived also from the most trustworthy sources. Among other curious corollaries of the facts adduced in that entitled "It's the Law," are these: "Almost all church people live in the constant breach of what they must admit to be, as compared with church-rates, the weightier matters of their law;"—"no classes of men in the united kingdom are such flagrant violators of the law as churchwardens and clergymen;"—"no honest and considerate man can be a churchwarden without bringing guilt on his conscience, because a churchwarden must solemnly pledge himself to do what he neither does nor means to do;"—"in almost every parish, the officiat-

ing clergyman might be, by any of his parishioners, brought to trial at the assizes, and subjected to the penalty of imprisonment without bail."

Tracts for the Million. New Series. I. The Anti-State-Church Movement — its Design and Tendencies, Eight pages. II. Plain Words to Perplexed Churchmen, Four pages. III. A Side View of the State Church, Two pages. IV. "Political Dissenters!" the Cry Examined, Four pages. V. Who Constitute the National Church? Four pages. VI. A Clergyman's Reasons for Leaving the Establishment, Four pages. VII. The State-Church not the Cause of England's Greatness, Two pages. London: British Anti-State-Church Association.

Plain, calm, and pointed; adapted to awaken attention to important facts and principles.

Ministerial Support and Ministerial Efficiency; or, the Duty of Dissenting Congregations in Relation to the Pecuniary Support of the Ministry. London: B. L. Green: 16mo., pp. 35.

The Circular Letter which was adopted by the Buckinghamshire Association of Baptist Churches last May, written by Mr. Pugh of Buckingham, and republished for general usefulness.

Devotional Musings; or, Thoughts in Verse, on Creation, Providence, and Redemption. By WILLIAM HOPKINS. London: Jackson and Walford. 16mo., pp. 32.

The concluding lines will be found on a preceding page, and these; it is hoped, will recommend the whole.

The Heathen World. By GEORGE E. SARGENT. Eleventh Thousand. London. 32mo.

Thirty-two pages of simple eloquence and graphic description, with fourteen illustrative woodcuts, all for one penny! Marvel not that it is the eleventh thousand.

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

The Secret Disciple encouraged to avow his Master. By the Rev. J. WATSON. Third Edition. London: Ward and Co. 24mo., pp. 85.

Sanctification through the Truth. A Sermon delivered on Wednesday, May 22nd, 1850. By the Rev. W. WALTERS of Preston, before the Ministers and Messengers of the Associated Baptist Churches of Lancashire and Cheshire, assembled at Accrington. No. 1,540, The Penny Pulpit. London: J. Paul, 1, Chapter House Court. 8vo.

"Preach the Word." The Matter and Manner of Preaching Considered. By GEORGE FREDERICK MABERLY. London: J. H. Jackson. 8vo., pp. 48.

The Religious Training of Childhood. A Sermon preached at the Independent Chapel, Thetford, March 24, 1850, on Behalf of the Sabbath Schools. By H. THOMAS, B.A. London: Ward and Co. 16mo., pp. 31.

The Sunday School Teachers' Handbook. Reprinted from a work published by the American Sunday School Union. London: Ward and Co. 24mo., pp. 160.

A Series of Lectures to Children. No. II. The Word of God. By the Rev. JOHN CRAWSHAW. The Third Thousand. London: Partridge and Oakley. 24mo., pp. 48.

The Young Mother; or, Affectionate Advice to a Married Daughter. London: R.T.S. 24mo., pp. 218.

Half Hours with the Best Authors. Part IV. London: Charles Knight. 8vo.

The Jordan and the Dead Sea. Monthly Series. London: R.T.S. 24mo., pp. 192. Price 6d.

Good Health, the Possibility, Duty, and Means of Obtaining and Keeping it. Monthly Series. London: R.T.S. 24mo., pp. 192. Price 6d.

Every-day Things; or, Useful Knowledge respecting the Principal Animal, Vegetable, and Mineral Substances in Common Use. Written for Young Persons. By a Lady. London: Grant and Griffith. 24mo., pp. 150.

The Sailors' Hymn Book. Compiled under the Direction of the British and Foreign Sailors' Society. Third Edition, Enlarged. London: Ward and Co. 32mo., pp. 424.

Report of the Baptist Home Missionary Society for Scotland. Chiefly for the Highlands and Islands. With a List of Committee and Subscribers. 1850. Edinburgh. 8vo., pp. 33.

Specimens of some of the Printing Types for Book Work, used in the Office of Charles Reed and Benjamin Pardon, at Paternoster Row, St. Paul's. 1850. London: Charles Reed and Benjamin Pardon. 8vo.

The Eclectic Review. Edited by THOMAS PRICE, LL.D. Contents: I. Renovation of the Corporation of London. II. General Pepe's Italian Revolution. III. The Religion of Human Nature Superseeding Christianity. IV. Southey's Life and Correspondence. V. The Literature of Wales. VI. The Martyrs of Carthage. VII. Merivale's History of the Romans under the Empire. VIII. Sheppard's Three Essays. IX. The Greek Question and the General Foreign Policy of Government. August, 1850. London. 8vo. Price 2s. 6d.

The Herald of Peace. August, 1850. London: Peace Society. 4to.

The Jewish Herald and Record of Christian Effort for the Spiritual Good of God's Ancient People. August, 1850. London. 12mo. Price 2d.

The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations. August, 1850. Edinburgh. 8vo. Price 5d.

INTELLIGENCE.

AMERICA.

DECLINE OF PÆDOBAPTISM.

The last number of *The Christian Review*, which is now published at New York under the editorial care of the Rev. S. S. Cutting, speaks of the very extensive disuse of infant baptism in the United States, and gives as evidence of the fact the following extract from an article in *The New-Englander*, by an eminent presbyterian minister, Dr. Bacon of New-Haven, Connecticut:—

“Published statistics of the presbyterian church under the care of the Old School General Assembly, show that in May, 1847, while there were in that ecclesiastical connexion 192,022 communicants, the number of infant baptisms during the year then reported was only 9,837; or one infant to between nineteen and twenty communicants. In the seven presbyteries of Albany, New York, New Brunswick, Baltimore, Cincinnati, St. Louis, and Charleston, containing in the aggregate 19,505 communicants, the proportion of infants baptized to the number of communicants varies from the ratio of one to thirty-three to that of one to twenty-one; and the average is one to twenty-five communicants. These statistics seem to indicate a wide neglect of infant baptism in that entire branch of the presbyterian church. We apprehend that the published statistics of the rival assembly, and of the New England congregational bodies, will show even a smaller proportion of infant baptisms. How does this happen? . . . Our baptist brethren on the one hand, and the believers in baptismal regeneration on the other, are continually telling us that the baptism of unconscious infants is incongruous with our theory of religion. Is it so in fact?”

AMERICAN AND FOREIGN BIBLE SOCIETY.

The thirteenth annual meeting of the American and Foreign Bible Society was held in New York, May 22 and 23, Rev. Spencer H. Cone, D.D., president, in the chair. The receipts for the year from all sources were 41,625 dollars, and the disbursements 41,235 dollars. The annual report was read by Wm. H. Wyckoff, Esq. Extraordinary interest was given to the meeting by the question of a revised version of the English scriptures. The following resolution, after a discussion, extending

through an afternoon, evening, and morning sessions, was passed:—

“Resolved, That this society, in its issues and circulation of the English scriptures, shall be restricted to the commonly received version without note or comment.”

The Rev. Dr. Cone having been re-elected president, resigned. The following officers were chosen:—President, Rev. Bartholomew T. Welch, D.D.; Vice-Presidents, Rev. C. G. Sommers, and twenty others; Corresponding Secretary, Rev. Sewall S. Cutting; Recording Secretary, Rev. Morgan J. Rhees; Treasurer, Mr. Nathan C. Platt; General Agent, Rev. J. R. Stone; with twenty-five Managers residing in New York and vicinity. The passing of the above named resolution became the occasion of the subsequent formation of the American Bible Union. President, Rev. Spencer H. Cone, D.D.; Vice Presidents, Rev. Archibald Maclay, D.D., and others; Corresponding Secretary, Wm. H. Wyckoff, Esq.; Recording Secretary, Mr. E. S. Whitney; Treasurer, Mr. William Colgate; with a Board of Managers residing in New York and vicinity.

AMERICAN BAPTIST MISSIONARY UNION.

The annual meeting of the Missionary Union was held at Buffalo, the board commencing its sittings May 14, and the Union May 16. The Rev. Dr. E. Tucker of Illinois presided over the former, in the absence of the Hon. James H. Duncan, who was detained at Washington by public duties. His excellency, governor Briggs, presided over the Union. The attendance was very large, the place of the meeting inviting a large number of members from the west. Everything relating to the affairs of the Union was reported as in a prosperous condition. The receipts of the year ending March 31, 1850, were 104,837 dollars, and the expenditures 101,447 dollars,—leaving a balance in favour of the treasury of 3,389 dollars, with which the debt existing at the beginning of the year has been reduced to 21,501 dollars. Of the receipts 9,000 dollars were grants from the American and Foreign Bible Society for bible translation, printing, and distribution in Asia and Europe; 2,200 dollars from the American Tract Society for tracts in Europe and Asia; and 4,000 dollars from the United States government for the civil-

zation of Indians of North America. The number of missions under the charge of the Union is 17; of stations and out-stations, 329; of missionaries, 56—of whom 52 are preachers; of female assistant missionaries, 57; with 214 native preachers and other assistants; whole number of labourers, 320. The number of churches is 151, with 12,290 members; and of schools, 102, with 2,648 pupils; the number of additions to the churches on profession of faith, more than 1,236.

The officers elected were—Hon. George N. Briggs, LL.D., President; Rev. Bartholomew T. Welch, D.D., and Rev. Elisha Tucker, D.D., Vice Presidents; and Rev. William H. Shailer, Recording Secretary. The Board at the meeting succeeding the Union elected officers as follows—Chairman, Hon. Ira Harris, LL.D.; Recording Secretary, Rev. Morgan J. Rhee; Executive Committee, Rev. Baron Stow, D.D., Rev. Rollin H. Neale, Rev. William H. Shailer, Rev. Joseph W. Parker, Rev. Robert E. Pattison, D.D., Hon. Heman Lincoln, and Messrs. S. G. Shipley, J. W. Converse, and Benjamin Smith; Corresponding Secretaries, Rev. Solomon Peck, D.D., and Rev. Edward Bright, junior; Treasurer, Richard E. Eddy, Esq.; Auditors, Messrs. Charles D. Gould and Joshua Loring.

AMERICAN BAPTIST HOME MISSION SOCIETY.

The eighteenth annual meeting was held in New York, on Thursday, May 9, 1850, John P. Crozer, Esq., of Pa., one of the Vice-Presidents, presiding. The annual report was read by Rev. Benjamin M. Hill, Corresponding Secretary. The receipts of the year have been 26,443 dollars, and the disbursements 25,403 dollars. There has been an increase in the receipts over those of the preceding year of 4,324 dollars, besides 647 dollars for the Home Mission Record. The number of agents and missionaries in the employ of the society is 117. They report 949 baptisms, and 33 churches organized. The following officers were elected—President, Hon. Isaac Davis, LL.D.; Vice Presidents, Messrs. William Colgate and John P. Crozer; Treasurer, Mr. Charles J. Martin; Auditor, Mr. Garrat N. Bleecker; Corresponding Secretary, Rev. Benjamin M. Hill; Recording Secretary, Rev. Edward Lathrop; with fifteen Managers residing in New York and vicinity.

AMERICAN BAPTIST PUBLICATION SOCIETY.

The eleventh annual meeting of the American Baptist Publication Society was held in Philadelphia, May 1. The annual report was read by Rev. Thomas S. Malcom, Corresponding Secretary. 18 new publica-

tions have been issued during the year; total on the society's list 276, of which 78 are volumes. 21 colporteurs have been employed. The receipts for the year were 23,925 dollars. The following officers were elected—President, Rev. Joseph H. Kennard; Vice Presidents, Mr. Thomas Wattson, Hon. James H. Duncan, Rev. Francis Wayland, D.D., Rev. E. E. Cummings, Mr. Albert Day, Hon. Friend Humphrey, Messrs. D. R. Barton, S. N. Kendrick, Rev. G. B. Ide, D.D., Hon. J. M. Leonard, Messrs. S. J. Cresswell, James Wilson, Rev. E. G. Robinson, Rev. John M. Peck; Corresponding Secretary, Rev. Thomas S. Malcom; Editorial Secretary, Rev. J. Newton Brown; Depository Agent and Assistant Treasurer, Rev. B. R. Loxley; Treasurer, Mr. W. W. Keen. Twenty-five Managers, residing in Philadelphia and vicinity, were likewise elected.

ANNUAL MEETING.

THE BAPTIST UNION OF SCOTLAND.

The annual meetings of the Baptist Union of Scotland and the Theological Academy connected with it were held in Glasgow on the 30th and 31st of July and 1st of August. Brother James Taylor, pastor of the church meeting in East Regent Place, presiding. On the evening of Tuesday the 30th, the annual sermon was preached by brother Francis Johnston of Edinburgh. On Wednesday evening the annual public social meeting was held, when resolutions referring to the present position and prospects of the baptist cause in Scotland were proposed by brethren Maclean of St. Andrews, Simpson of Dunfermline, Walbran of Airdrie, Pearson of Leith, and Sinclair and Milner of Edinburgh, and adopted. The reports of the evangelists of the Union, and of the honorary office-bearers, together with the letters from the churches, were read in course of the meetings. The reports showed a considerable amount of good accomplished, and the letters an increase in twelve churches of 200 members during the year. On Thursday morning the annual public breakfast of the Academy took place, when several resolutions besides the reports of the tutor, examiner, treasurer, and secretary, were submitted and adopted. Last session nine students attended and those previously in the Academy were reported as successfully employed in various important fields of labour. The office-bearers of the Union for next year are the following brethren in Edinburgh,—Francis Johnston, secretary; George Banks, treasurer; Thomas H. Milner, convener of committees and editor of the Union's magazines Evangelist and Myrtle, and of the Academy; F. Johnston, tutor; William Hamilton, treasurer; and T. H. Milner, secretary.

ASSOCIATIONS.

BUCKINGHAMSHIRE.

The churches comprised in this association are as follows :—

Amersham.....	J. Cocks.
Aston Clinton	T. Avery.
Buckingham	S. S. Pugh.
Chenies	T. Carter.
Chesham	W. Payne.
Crendon	G. Allen.
Cuddington	E. Bedding.
Fenny Stratford	B. Bartlett.
Haddenham	P. Tyler.
Harefield	
Missenden	G. Ashmead.
Mursley	
Quinton	D. Walker.
Princes Risborough.....	J. Dawson.
Speen	
Swanbourne	J. Dumbledon.
Wycombe	J. Hobson.

The last annual meeting was held on May 7th and 8th. The Circular Letter "On the Duty of Dissenting Congregations in relation to the Pecuniary Support of the Ministry," written by Mr. Pugh, was read and adopted. Sermons were preached by Messrs. Payne and Tyler. Amongst the resolutions adopted were the following :

"I. That this meeting is firmly convinced of the truth and importance of the fundamental principle of the Anti-State-Church Association; and regards that Association as fully deserving of the earnest and energetic support of those who would maintain the Redeemer's supremacy.

"II. That in the judgment of this meeting, the claims of the Baptist Irish Society are not fully appreciated by our churches; they would therefore recommend that, during this year collections should be made wherever practicable, for that deserving institution.

"III. That the comparative absence of outward prosperity in the churches composing this association, constitutes a loud call for humiliation; should elicit anxiety to ascertain the cause, and incite the members of the churches to renewed personal dedication.

"IV. That the association deplures the isolated, and consequently weak position of many of the churches in the county; and earnestly urges the propriety and practicability of effecting a union of two or more small churches, in the same neighbourhood, so that the ministry may thus be rendered more effective, and the churches more successful."

Statistics.

Number of churches making returns ... 17

Baptized.....	30
Received by letter	31
Restored	4
	— 65
Removed by death	24
Dismissed	14
Withdrawn	3
Excluded	6
	— 47

Clear decrease.....	18
Number of members.....	1333
Village stations	29
Sabbath school children	1376
Teachers	260

VOL. XIII.—FOURTH SERIES.

LANCASHIRE AND CHESHIRE.

The following is a list of the churches constituting this association :—

Accrington.....	E. Thomas.
Ashton-under-Lyne.....	J. Macpherson.
Bacup, Ebenezer	J. Smith.
" Irwell Terrace.....	T. Dawson, G. Taylor.
Blackburn	W. Wrigley.
Bolton	B. C. Etheridge.
Burnley	R. Evans.
Burslem	W. Barker.
Bury	J. Harvey.
Chowbent	T. Wilkinson.
Cloughfold	W. E. Jackson.
Colne	
Coniston	R. S. Frearson.
Goodshaw	
Haslingden, Pleasant-st.....	J. Blakey.
" Ebenezer.....	J. Bury.
Heywood	J. Sissons.
Hill Cliffe	A. Kenworthy.
Inskip	
Little-Moor-End	J. Bamber.
Liverpool, Myrtle-street.....	H. S. Brown.
" Soho-street	J. Stent.
" Pembroke-pl.....	C. M. Birrell.
Lumb	S. Jones.
Manchester, York-street.....	R. Chenery.
" Oxford-road.....	F. Tucker.
" Grosvenor-st., east	
" Wilmot-st., Hulme	
Northwich	T. Swinton.
Ogden	J. Garside.
Oldham	J. Birt.
Pendle Hill	C. Kirtland.
Preston	W. Walters.
Rochdale	W. F. Burchell.
Salford	H. Dunkley.
Stalybridge	J. Ash.
Stockport	
Tottlebank.....	T. Taylor.
Wigan, Lord-street	W. Ellison.

The last meeting was held at Accrington, May 22nd and 23rd, 1850, Dr. Acworth of Bradford in the chair. The letters from the churches were then read, and were almost without exception of a cheerful tone; reporting spiritual improvement, and a generally participated increase. They also announced the following ministerial changes, viz. :—The removal of Revs. J. Bury from Colne, J. Russell from Stockport, and R. Morris from York-street, Manchester; and the settlement of Revs. J. Bury at Haslingden (Ebenezer), R. Chenery at York-street, Manchester, W. Barker at Burslem, and J. H. Wood at Padiham, a station occupied by the County Home Mission. The moderator concluded the service by prayer.

The following resolutions were unanimously adopted :—

"That the fraternal acknowledgments of this meeting be presented to Rev. W. F. Burchell, for his services as secretary during the past year; and that he be requested to accept the same office for the year ensuing."

"That the Circular Letter read by the Rev. H. S. Brown last evening, on 'The Best Means of Interesting the Working Classes in Religious Ordinances,' be adopted and printed."

"That in compliance with the request of the church, the united services of the Yorkshire and Lancashire associations be held in Myrtle-street

chapel, Liverpool, on Wednesday and Thursday, the 11th and 12th of June; that the joint secretaries be empowered to nominate two preachers for Yorkshire, and the church in Myrtle-street to elect a preacher for Lancashire."

"That the association commend, with equal earnestness and affection, the claims of the Baptist Irish Society to the generous support of the churches; and further, that, if possible, the churches will co-operate with one another in arranging for the services of one deputation only per annum; that thus the expenses of collecting may be reduced to the smallest amount possible."

"That, having learnt with regret the unjust and injurious restrictions imposed on the evangelic labours of our brethren in Sweden, the following petition for relief be adopted, and signed on behalf of this meeting by the moderator and secretary, as an expression of fraternal sympathy with the victims of persecution in their principles and sufferings," &c.

"That the admirable works, re-published by the 'Hanserd Knollys Society,' be earnestly commended to the attention of the churches, as well calculated to assist in informing the public mind on subjects of present interest, and to promote the triumph of scriptural principles."

Statistics.

Number of churches making returns ...	39
Baptized	286
Received by letter.....	130
Restored.....	14
	— 430
Removed by death	54
Dismissed	79
Excluded	69
Withdrawn	61
	— 254
Number of members	4726
Sabbath scholars.....	12202
Teachers.....	1337
Day and evening scholars	1176
Preaching stations	70

YORKSHIRE.

Statistics.

Baptized.....	434
Received by letter.....	114
Restored	45
	— 593
Removed by death.....	164
Dismissed	102
Withdrawn	81
Excluded	99
	— 446
Clear increase.....	147
Number of members	6793

HERTS AND SOUTH BEDS.

Thirteen churches compose this association.

St. Albans	W. Upton.
Boxmoor	B. P. Pratten.
Breachwood Green	D. Parken.
Cranfield	T. Owen.
Chipperfield	S. Cowdy.
Houghton Regis	J. W. Lance.
Hemel Hempstead	W. Aitchison.
Luton, 1st church	J. J. Davies.
" 2nd church	J. Hiron.
Leighton Buzzard	E. Adey.
Market Street	T. Wake.
Rickmansworth	Dr. Murch.
Toddington	W. Wood.

The annual meeting was held at Hemel Hempstead, June 3rd and 4th. The Circular Letter on the statistical returns of the previous year, was adopted, and signed by Mr. Aitchison, the moderator.

Statistics.

Number of churches.....	13
Baptized	141
Received by letter	45
Restored	12
	— 198
Removed by death	34
Dismissed	15
Excluded	5
	— 54
Clear increase	145
Number of members.....	1536
Number of scholars	2392
Village stations.....	26

MONMOUTHSHIRE.

The number of churches comprising this association is fifty-six, they are as follows:—

Llanwenarth	F. Hiley.
Blaenau Gwent	J. Lewis.
Tabernacle, Penygarn	
Bethesda	J. Edmunds, T. Thomas...
Cacriceon, w. e.	J. Evans.
Pennel, e.	J. Michael.
Trosnant, w.	D. Ll. Isaac.
Tredegar.....	W. Roberts.
Zion Chapel, Ponthir J. Michael, R. Griffiths.	
Bethania, Magor, e. ...	T. Leonard.
Pontrhydryn	D. D. Evans.
Glasgoed.....	R. Rees.
Argoed	J. Jarman.
Caerwent, e.	J. Morgan.
Horeb, Blaenavon ...	D. Morgan.
Castleton	E. Jones.
Beulah	W. Price.
Ebenezer, Blaenavon O. Michael.	
Sharon, Goltre	J. Jones.
Abersychan, e.	S. Price.
Nebo, Penycas	T. Evans.
Pisgah	W. Thomas.
Pennel, Rhymney ...	
Twynngwyn.....	
Shiloh, Machen	E. Thomas.
Heron, Nantyglo	S. Williams.
Bethel, Basaleg.....	E. Thomas.
Tredegar, e.	D. Evans.
Libanus, Blackwood ..	
Moriah, Risca	J. Rowe.
Carmel, Sirhowy	R. Ellis.
Crane St., Pontypool, e. T. Thomas.	
Bethel, Llangibby ...	
Calvary	T. Roberts.
Llanbiddel	
Shiloh, Cwmbran	J. Davies.
Rhymney, e.	
Bethlehem, Llanelli. D. Davies.	
Llanddewi.....	T. Lewis.
Penrhos	J. Colner.
Salem, Blaenau.....	W. Roberts.
Darentelen	B. Williams.
St. Melons.....	D. Evans.
Zoar, Henllys	
Zion, Trosnant	
Jerusalem, Rhymney S. Edwards.	
St. Bridge	E. P. Williams.
Blaenavon, e.	
Temple, Newport.....	D. Edwards.
Victoria	J. Rees.
Abercarn	
Tabernacle, Sirhowy M. Thomas.	
Nash	T. J. Thomas.
Usk	W. Owens.
Zion, Glyn Ebw, e. ...	
Noddfa	

The meeting was held at the Temple, Newport, on the 29th and 30th of May. Thirteen sermons were preached by various ministers. The Circular Letter on "The Pastoral Aid Society of the Baptists in Wales," was read and adopted.

Statistics.

Number of churches making returns ... 56

Baptized	2728
Restored	593
Received by letter	192
.....	3513
Removed by death	190
Dismissed	150
Excluded	289
.....	629

Clear increase.....	2884
Number of members	9057
Sunday school children	6181
Sunday school teachers	1037

The next meeting is to be held at Bethesda, Bassaleg, on the last Tuesday and Wednesday in May, 1851.

GLAMORGANSHIRE.

Seventy churches compose this association, they are the following:—

Hengoed.....	J. Jenkins.
Penyrai	R. Davies.
Croesypark.....	
Salem, Llangyvelach	D. Williams.
Caerffili.....	DI. Jones.
Aberavan	J. R. Morgan.
Ystrad Dyfodog	
Bethesda.....	DI. Davies.
Bethany	R. Evans.
Bridgend	Evan Howells.
Zion, Merthyr	J. Jones.
Ebenezer, Merthyr	A. Jones, J. Lloyd.
Bethany, Cardiff, e	W. Jones.
High St., Merthyr, e	T. Davies.
Aberdare	T. Price.
Hermion	J. Williams.
Carmel, Pontypridd.....	J. Richards.
Cadoxton	T. Roberts.
Cowbridge	J. Evans.
Tabernacle, Cardiff	D. Jones.
Llanecavan	R. Edwards, B. E. Thomas.
Lantwit Major	J. Lawrence.
Paran	H. Jenkins.
Llwyni	H. W. Hughes.
Wauntroda	D. Davies.
Gerazim	D. Williams.
Caersalem, Dowlais.....	
Llysyaen	W. Williams.
Hirwaun	B. Evans.
Dinas	W. Lewis.
Shiloam	J. Pugh.
Cwmmyvelli	
Cwmwrc	
Tabernacle, Merthyr	J. Roberts.
Zoar, Rhymney.....	S. Edwards.
Tongwynlas	W. Lewis.
Betws.....	H. Jenkins.
Corntown	E. Morse.
Pyle.....	E. Brown.
Tabernacle, Neath	T. Jones.
Caersalem, Newydd.....	J. Jones.
Treforest	O. Williams.
Cwngarw	H. Jenkins.
Pentyrch	
Pontllw	
Twynyrodyn	
Foxhole	
Cwmaman	D. Williams.
Clydach	D. Davies.

Abernantygroes	
Abercanaid	B. Johns.
Morriston	B. Watkins.
Cwmavan	D. Thomas.
Dinas, Glandwr	
Hebron, Dowlais	J. Jones.
Glyn-nedd	E. Morgans.
Aberaman	D. Jones.
Zoar, Graigarw.....	
Pontardawe	
Ainon, Ystradgynlas	
Horeb, Gellydare	J. D. Williams.
Bethlehem	
Libanus, Ystrad	
Tondu	T. Hopkins.
Caslwchwr.....	
Hope Chapel, s.....	J. P. Jones.
Aberaman, s.....	J. Morris.
Spilters	

The annual meeting was held at Llyni on the 19th and 20th June, 1850, when fourteen sermons were delivered. The Circular Letter is on "Christian Exertion."

Statistics.

Number of churches making returns..... 70

Baptized	3037
Received by letter.....	408
Restored	1250
.....	4689
Deceased	333
Dismissed	453
Excluded.....	477
.....	1263

Clear increase	3426
Number of members	10217
Number of schools	87
Sabbath scholars	8403
Teachers	2095

The next meeting is to be held at Tongwyrdilas near Cardiff on the Wednesday and Thursday in the third week of June, 1851.

KENT AND SUSSEX.

This association, one of whose rules is, "That no church be received into this association without sending a letter containing the sentiments of such church; and that none be admitted but such as firmly hold and maintain the doctrines contained in our Circular Letter, and practise strict or primitive communion; and should any church in the association depart from the doctrines, or terms of communion, such church shall cease from that time to form part of this association," is composed of the following churches:—

Kent—

Bexley Heath	H. Wallis.
Borough Green	C. Robinson.
Chatham (2nd church).....	T. Jones.
Dover (Pentside).....	J. P. Edgecombe.
Hadlow	J. B. McCure.
Lesness Heath	J. Blake.
Maidstone (Providence).....	C. Slim.
Meopham	W. Pope.
Ramsgate	W. Garwood.
St. Peter's (2nd church).....	J. Smeed.
Sheerness	
Sutton-at-Hone.....	J. Neville.
Tunbridge Wells	H. Kewell.

Sussex—

Brighton.....	W. Savory.
Cranbrook.....	A. Smith.
Crowborough.....	J. Mose.
Rye.....	
Wivelsfield.....	T. Baldock.

The association held its annual meeting at Meopham on June 4th and 5th, 1850. The Circular Letter written by Mr. Neville was read. Four sermons were preached by various ministers. Mr. Robinson was chosen moderator, Mr. Fremlin requested to continue as treasurer, and Mr. Pope as secretary for the ensuing year. The following resolutions among others were adopted :—

“That the Baptist Irish Society has been the means of much good in the sister isle, and we shall have much pleasure in aiding its laudable efforts.

“That we sincerely sympathize with the Anti-State and Church Society, and pray heartily for its success.”

Statistics.

Number of churches making returns ... 13

Baptized.....	88
Received by letter.....	30
Profession.....	16
Restored.....	13
	— 147

Removed by death.....	26
Dismissed.....	12
Excluded.....	21
	— 59

Clear increase.....	88
Number of members.....	1419
Scholars.....	1124
Teachers.....	189

The next annual meeting will be held at Chatham on the first Tuesday and Wednesday in June, 1851.

NEW CHAPELS.

ELGIN.

A neat and comfortable place of worship was opened at Elgin, a town in Scotland about 200 miles north of Edinburgh, on Lord's day, the 7th of July. The services were commenced by the Rev. William Tullock, the pastor of the church for whose use it is about to be put in trust, and able sermons were delivered, in the morning and evening by Mr. Anderson of Old Aberdeen, and in the afternoon by Mr. Forbes of Aberchirder. The chapel was filled on each occasion : in the evening it was crowded.

STUDLEY GREEN, WILTS.

A new chapel was opened at this outstation of the Trowbridge Back Street church, on Thursday, August 1st, when sermons were preached by the Rev. W. Barnes and the Rev. J. Sprigg, A.M.

The building is remarkably neat and well adapted for its twofold object of school room and preaching house. It has cost (the land being given) about £200.

NAUNTON, GLOUCESTERSHIRE.

The opening of a new baptist chapel recently erected in this village took place on Friday, August 2nd. It is a neat, commodious, and attractive edifice, of early English Gothic architecture. The internal dimensions are 45 by 27½ feet, with a vestibule and end gallery, and connected with it are two vestries and a spacious school room. The services of the opening commenced at nine o'clock, A.M., when the Rev. J. Accock of Stow-on-the-Wold presided over a prayer meeting, which was well attended. At half-past ten prayer was offered by Mr. Accock, after which the Rev. J. Statham of Bourton-on-the-Water read the 122nd and 132nd Psalms, and implored the divine blessing. The Rev. J. Aldis of London delivered a powerful discourse from the last clause of the 26th verse, 11th chapter of 1st Corinthians, and the Rev. B. H. Cowper, independent, Moreton-in-Marsh, closed with prayer.

About 500 friends afterwards dined together in spacious tents which had been erected for the purpose; and at half-past two, P.M., a public meeting was held in Mr. R. Hanks' field, which, in consequence of the vast crowd of persons now assembled, was kindly lent for the occasion. Over this meeting Thomas Nicholson of Lydney presided, and prayer was offered by Rev. J. Jackson of Coate. After some remarks by the chairman, the Rev. J. Teall, the pastor of the church at Naunton, read the report of the building committee; Mr. Comely of Notgrove, one of the deacons of the church, gave a statement of the cash account, and addresses were delivered by Rev. Messrs. Statham, Accock, Jackson, Hull, Hockin, Haycroft, and Aldis. At the close of this meeting 1,300 friends drank tea together; and at six o'clock so large was the assembly that it was found necessary to divide the congregation, and to have preaching in the open air as well as within the chapel; Mr. Aldis kindly and readily consented to take this additional service, when the Rev. J. M. Stephens of Cirencester read the scriptures and prayed; Mr. Aldis preached from Isaiah lv. 3, and Mr. Cowper of Moreton concluded with prayer. At the same time the chapel was crowded in every part, Mr. Jackson of Coate read the 2nd chapter of Ephesians and prayed, and the Rev. N. Haycroft, M.A., of Bristol delivered an appropriate and useful discourse from 2 Cor. xii. 2—4, and the solemn engagements of the day were closed in prayer by the Rev. Mr. Cunningham, independent, of Langford. The presence of twenty ministers of our own and other denominations, together with upwards of 1,500 friends, manifested the interest taken in these exercises, while the liberality displayed fully developed the efficiency of the voluntary principle.

Services connected with the opening were continued over Lord's day, August 4th, Mr. Haycroft having kindly remained at Naunton for the purpose of conducting the exercises of that day. The chapel was well filled both morning and evening.

The collections and subscriptions connected with the opening fall but little if any short of £200, and as the cost will not exceed £500 it is hoped such farther assistance will be rendered as at once to remove all present liabilities.

ORDINATIONS.

BRIDPORT, DORSET.

On Wednesday, August 7th, 1850, the Rev. I. Young late of Isle Abbots, Somerset, was recognized as pastor of the baptist church at Bridport. The morning service was commenced with reading and prayer by the Rev. R. James, Yeovil; an able introductory discourse was delivered by the Rev. J. Trafford, M.A., of Weymouth; the usual questions were asked by the Rev. J. Price of Montacute; the Rev. T. Winter of Counterslip, Bristol, offered the recognition prayer; and the Rev. A. Wayland of Lyme delivered the charge to the pastor. In the afternoon the Rev. T. Winter preached to the church and congregation, and after tea in the Town Hall, to which about 200 sat down, a public meeting was held, J. Barnicott, Esq., mayor, in the chair. Addresses were delivered by the chairman, Revs. J. Wyld, Bridport (independent), J. Nance, Lyme (Wesleyan), T. Winter, J. Trafford, A. Wayland, J. Price, R. James, E. Edwards of Chard, J. Sincox of Dorchester, S. Pearce of Crewkerne, and T. Young. The attendance throughout was good, and the services specially interesting.

POPLAR.

The Rev. Samuel Cowdy of Chipperfield has accepted a pressing invitation from the baptist church at Cotton Street, and intends, D.V., to commence his labours in that sphere on the first Lord's day in October.

RECENT DEATHS.

REV. JAMES SMITH.

Died in July last at Astwood in Worcestershire, the Rev. James Smith, one of the oldest ministers in the baptist denomination. His native place was Grampound in Cornwall, where he was called to the ministry about the age of seventeen and sent to Bristol academy. His first settlement as pastor was at Pershore in Worcestershire, from thence he removed to Alcester in Warwickshire, and finally to Astwood. He was the first pastor of the church there, which

was formed in the year 1813 by a portion of the members from Alcester, who separated peaceably to form another church on account of the distance. Mr. Smith is succeeded in his pastoral office by the Rev. J. Phillips late of Southwell, Notts, who buried Mr. Smith, and preached his funeral sermon.

REV. W. OWENS.

Lately at the residence of his father-in-law, St. Bride's, Glamorganshire, Mr. W. Owens, baptist minister, Usk, Monmouthshire, aged forty-four. His loss is deeply felt by his surviving friends and the members of the church of which he was the pastor.

REV. DAVID REES.

On Saturday, the 27th of July last, the Rev. David Rees, pastor of the baptist church at Cardigan, expired in the 54th year of his age, leaving a widow, a numerous church, and a large circle of friends to lament his removal. His death was occasioned by a mortification of his foot, from which he had suffered for about three months. During the last month, though it appeared frightful to those around him, it was not so much so to himself. When it was intimated to him by one of his friends that the disease would probably cause his death, he answered very calmly, "The Lord's will be done; I have a strong hope that the end will be peace." He bore his excruciating pains with Christian patience, and at last died without a groan.

On the following Wednesday his mortal remains were carried to the chapel, when the Rev. J. Morris, Bethabara, read and prayed, and the Rev. Timothy Thomas, Newcastle Emlyn, preached from Luke xvii. 10, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (words selected by the deceased), and the venerable S. Morgan, Blaenffos, concluded in prayer. The corpse was then conveyed in a hearse to Penybryn (about two miles' distance), followed by about 2,000 people. At the grave the Rev. N. Thomas of Carmarthen, and the Rev. Daniel Davies, independent minister, Cardigan, addressed the mourning multitude. The grave has seldom closed on a better man. As a mark of respect to the deceased the principal shops in town were closed while the funeral passed through it.

JOSHUA RYLAND MARSHMAN, ESQ.

After an illness of several months' duration, this gentleman, who was a barrister, and the professor of English law in University College, London, youngest son of the late Rev. Dr. Marshman of Serampore, died on the 27th of July. Mr. Leechman, who visited him in his illness, informs us that he

died very happy, trusting in Christ. In health, he had been accustomed to attend the ministry of Mr. Noel at St. John's chapel, Bedford Row.

DR. J. A. W. NEANDER.

This eminent professor and historian expired at Berlin on the 13th of July in the sixty-second year of his age.

Neander was born of Jewish parents at Gottengen, Jan. 16, 1789. His youth was spent chiefly at Hamburg. After he had professed the Christian faith, he went through a course of study at the Universities of Halle and Gottengen, commencing in the year 1806. In 1811 he became a member of the University at Heidelberg, and in 1812 was made extraordinary Professor of Theology. The same year, however, he received and accepted a call to the University of Berlin, where he has remained ever since, increasing in influence and reputation.

Neander never attempted to preach, and never received ordination, though he was a doctor of divinity. The room which he occupied was the largest lecture room in the university, having seats, with desks for more than three hundred hearers. Here he lectured usually twice or thrice a day, three quarters of an hour at a time. His personal appearance and manner were extraordinary. A small spare man, buttoned up in an old brown surtout, having his trousers tucked in at the top of his boots, after shutting the door hastily, and ascending an elevated desk, began to talk in a calm, measured, abstracted manner, leaning his forehead on his left hand, and this upon the desk before him. While speaking he would play with an old pen, twisting it unconsciously into every possible shape, sometimes scrutinizing his finger nails, sometimes standing on one leg, while the other performed a series of indescribable movements, sometimes completely turning his back to the auditors.

His great work, the "General History of the Christian Religion and Church," is of course far from completion.

MISCELLANEA.

GREY FRIARS' STREET CHAPEL, NORTH-AMPTON.

This place of worship was opened on July 17, 1839. It is a handsome brick edifice of about 57 by 44 feet, with a triangular pediment supported by pilasters; the roof is constructed of wood and iron so as to form an elliptical ceiling. The ground on which it stands with a plot for interments was purchased for £498; the cost of building the chapel and a large school room underneath (two-thirds the size of the chapel), with two small vestries, was £1,752, making in all £2,250; the total expenses (including

journeys, interest on loans, &c.) have been £2,743. The receipts of which by far the greater part was collected in the town and neighbourhood, have been upwards of £2,340, leaving a debt of rather more than £400. Part of this sum the trustees have a prospect of liquidating by the sale of the burying ground, which by the establishment of a general cemetery, has been rendered comparatively useless.

Soon after the settlement of the present minister, the Rev. Joseph Pywell (formerly of Horton College and late of Hastings), the congregation, which from various causes had been much reduced, began to improve; but as the chapel had not been painted or repaired since its erection, it had acquired a very repulsive appearance; the want also of pews, an accommodation possessed by most other chapels in the town, was another circumstance which tended to prevent persons from becoming regular attendants and contributors. A subscription was therefore set on foot by means of which these inconveniences have been remedied. The chapel and school room have been thoroughly cleaned, painted, and repaired. Thirty-eight pews and a table-pew have been erected, besides two sets of raised seats for the Sunday school, capable of holding one hundred children. One of Walker's Phoenix self-feeding stoves of the largest size has been procured, which produces an agreeable temperature in the severest weather. A sliding wooden partition has been constructed in the school room by which it has been made very commodious for the weekly meetings, especially in the winter. The total expenses thus incurred are upwards of £240; the contributions to meet them amount at the present time (August 12, 1850) to £204; of which sum more than £20 was collected at Leicester, and nearly £25 at Cambridge; at both these places the application on behalf of the chapel was very kindly and generously received.

On July 17, 1850, anniversary services were held at the chapel. In the afternoon a very able and argumentative discourse was delivered by the Rev. Dr. Godwin of Bradford from 1 Cor. xv. 58. In the evening the Rev. Dr. Hamilton of the National Scotch Church, London, addressed a large audience from John v. 35, "He was a burning and a shining light," with that copiousness and felicity of illustration for which he is so distinguished. A tea meeting was held between the services which was well attended. A hymn was kindly communicated by Mr. Montgomery for the occasion which will be found in our poetical department. In a friendly letter accompanying the verses, the venerable poet says, "The hope of an express composition I durst not indulge. 'Angels' visits' in rhyme are indeed with me 'few and far between,' and my worn brain is grown too poor to entertain them."

On Sunday, August 11, 1850, two sermons were preached on behalf of the Sunday schools connected with this chapel by the Rev. Dr. Elton, for eighteen years professor of the Latin and Greek languages and literature in Brown University, Rhode Island, and member of the first American Anti-Slavery Society. The schools contain one hundred and eighty children with thirty-four teachers, besides an infant class of twenty-five under one teacher. A special tea meeting of the parents of the children was lately held which has been followed by other meetings for the same class of persons which promise very gratifying results.

CHELSEA.

Paradise chapel, Queen's Road, Chelsea, having been closed for repairs, was re-opened on Wednesday, July 31st. The Hon. and Rev. B. W. Noel, M.A., preached in the afternoon, and prayer was offered by the Rev. Dr. Steane and the Rev. John Leechman. In the evening, the Rev. W. Brock preached, and prayer was offered by the Rev. John Bigwood and the Rev. G. W. Fishbourne.

The chapel not having been painted internally before for nineteen years, the ceiling and walls needing to be cleansed, and the seats in the gallery being so low that the sabbath school children sitting in it could not see the pulpit, an expenditure of between fifty and sixty pounds has effected a great alteration in the appearance of the place and conduced to the comfort of the worshippers. Of this sum only about five pounds remains unpaid, the rest having been raised by the united exertions of the people themselves, aided by the kindness of friends who visited them on the day of re-opening, or sent contributions towards the collections.

TITLES OF RELIGIOUS CONGREGATIONS' ACT.

Anno decimo tertio et decimo quarto
Victoriæ Reginæ.

CAP. XXVIII.

AN ACT TO RENDER MORE SIMPLE AND EFFECTUAL THE TITLES BY WHICH CONGREGATIONS OR SOCIETIES FOR PURPOSES OF RELIGIOUS WORSHIP OR EDUCATION IN ENGLAND AND IRELAND HOLD PROPERTY FOR SUCH PURPOSES.

[15th July, 1850.]

I. Whereas it is expedient to render more simple and effectual the titles by which congregations or societies associated together for the purposes of maintaining religious worship or promoting education in England, Wales, or Ireland may hold the property required for such purposes: be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons,

in this present Parliament assembled, and by the authority of the same, that wherever freehold, leasehold, copyhold, or customary property in England or Wales has been or hereafter shall be acquired by any congregation or society or body of persons associated for religious purposes or for the promotion of education, as a chapel, meeting house, or other place of religious worship, or as a dwelling house for the minister of such congregation, with offices, garden, and glebe, or land in the nature of glebe, for his use, or as a schoolhouse, with schoolmaster's house, garden, and playground, or as a college, academy, or seminary, with or without grounds for air, exercise, or recreation, or as a hall or rooms for the meeting or transaction of the business of such congregation or society or body of persons, and wherever the conveyance, assignment, or other assurance of such property has been or may be taken to or in favour of a trustee or trustees to be from time to time appointed, or of any party or parties named in such conveyance, assignment, or other assurance, or subject to any trust for the congregation or society or body of persons, or of the individuals composing the same, such conveyance, assignment, or other assurance shall not only vest the freehold, leasehold, copyhold, or customary property thereby conveyed or otherwise assured in the party or parties named therein, but shall also effectually vest such freehold, leasehold, copyhold, or customary property in their successors in office for the time being and the old continuing trustees, if any, jointly, or if there be no old continuing trustees, then in such successors for the time being wholly, chosen and appointed in the manner provided or referred to in or by such conveyance, assignment, or other assurance, or in any separate deed or instrument declaring the trust thereof, or if no mode of appointment be therein set forth, prescribed, or referred to, or if the power of appointment be lapsed, then in such manner as shall be agreed upon by such congregation or society or body of persons, upon such and the like trusts, and with, under, and subject to the same powers and provisions, as are contained or referred to in such conveyance, assignment, or other assurance, or in any such separate deed or instrument, or upon which such property is held, and that without any transfer, assignment, conveyance, or other assurance whatsoever, anything in such conveyance, assignment, or other assurance, or in any such separate deed or instrument, contained to the contrary notwithstanding: provided always, that in case of any appointment of a new trustee or trustees or of the conveyance of the legal estate in any such property being made as heretofore was by law required, the same shall be as valid and effectual to all intents and purposes as if this Act had not been passed.

II. And be it enacted, that where such property shall be of copyhold or customary tenure, and liable to the payment of any fine, with or without a heriot, on the death or alienation of the tenant or tenants thereof, it shall be lawful for the lord or lady of the manor of which such property shall be holden, on the next appointment of a new trustee or trustees thereof, and at the expiration of every period of forty years thereafter, so long as such property shall belong to or be held in trust for such congregation or society or body of persons or other party or parties to whom such property may have been or shall be conveyed for their benefit, to receive and take a sum corresponding to the fine and heriot, if any, which would have been payable by law upon the death or alienation of the tenant or tenants thereof; and such payments shall be in full of all fines payable to the lord or lady of the manor of which such property is holden, while the same shall remain the property or be held in trust for such congregation or society or body of persons; and the lord or lady of such manor shall have all such powers for the recovery of such sums as such lord or lady could have had in the event of the tenant or tenants of such property having died or having alienated the same.

III. And be it enacted, that for the purpose of preserving evidence of every such choice and appointment of a new trustee or new trustees, and of the person and persons in whom such charitable estates and property shall so from time to time become legally vested, every such choice and appointment of a new trustee or new trustees shall be made to appear by some deed under the hand and seal of the chairman for the time being of the meeting at which such choice and appointment shall be made, and shall be executed in the presence of such meeting, and attested by two or more credible witnesses, which deed may be in the form or to the like effect of the schedule to this Act annexed, or as near thereto as circumstances will allow, and may be given and shall be received as evidence in all courts and proceedings in the same manner and on the like proof as deeds under seal, and shall be evidence of the truth of the several matters and things therein contained.

IV. And be it enacted, that the provisions of this Act shall extend to that part of the united kingdom called Ireland.

V. And be it enacted, that this Act may be amended or repealed by any Act to be passed in the present session of parliament, except so far as the contrary shall be made to appear.

Schedule to which this Act refers.

Memorandum of the choice and appointment of new trustees of the [describe the chapel, school, or other buildings and property] situate in the Parish [or township] of _____ at a meeting duly convened and held for that purpose [in the vestry of the said chapel] on the [25th] day of [April 1850], A.B. of _____ chairman.

Names and descriptions of all the trustees on the constitution or last appointment of trustees made the _____ day of _____

*Adam Bell of
Charles Dixon of
Edward Foster of
George Hurst of
John Jackson of
Kenneth Lucas of
Matthew Norman of
Octavius Parker of*

Names and descriptions of all the trustees in whom the said [chapel] and premises now becomes legally vested.

First.—Old continuing trustees:—

*John Jackson, now of
Matthew Norman, now of
Octavius Parker, now of*

Second.—New trustees now chosen and appointed:—

*Benjamin Adams of
Charles Bell of
Jonathan Edmonds of
Richard Baxter of
John Home of*

Dated this _____ day of _____
William Hicks, (L.S.)

Signed, sealed, and delivered by the said _____ Chairman of the said meeting.

William Hicks, as chairman of the said meeting, at and in the presence of the said meeting, on the day and year aforesaid, in the presence of

C.D.

E.F.

[The blanks, and parts in italics, to be filled up as the case may be.]

REMOVAL.

The Rev. James Smith late of New Park Street, Borough, has accepted an invitation to occupy the pulpit of Byrom Street chapel, Liverpool, with a view to raise a congregation and form a church of baptized believers in that place; and desires an interest in the prayers of the Lord's people, that a divine blessing may rest upon his labours. His address is, 6, Soho Street, Liverpool.

CORRESPONDENCE.

TITLES OF RELIGIOUS CONGREGATIONS' ACT.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you permit me to call the attention of your readers to an Act of Parliament which was introduced into the House of Commons by Mr. Peto, and received the royal assent July 15, thus becoming the law of the land? It is entitled, "An Act to render more simple and effectual the Titles by which Congregations or Societies for purposes of Religious Worship or Education in England and Ireland hold property for such purposes," and it is designed to furnish a simple and inexpensive mode of appointing new trustees, and of vesting the property in such newly appointed trustees. The bill as introduced by Mr. Peto only referred to England, but the advantages of the measure having been perceived by some of the Irish members its provisions have been at their request extended to Ireland. A somewhat similar measure had been previously passed for Scotland, but which will probably be found defective when brought into operation.

Mr. Peto's bill which applies to all property held for religious or educational purposes, provides, that on new trustees of such property being appointed by the parties beneficially interested, it shall vest in such new trustees by the simple appointment without any conveyance being necessary. In order, however, to preserve evidence of the appointment, a memorandum under the hand and seal of the chairman of the meeting is to be signed and sealed in the presence of the meeting.

The result of this will be that so large a number of trustees as is now generally appointed will not be necessary because there will be no reason why each vacancy should not be filled up as soon as it may occur.

In order to assist the pastors and deacons of churches through the country to avail themselves of this Act it may be well to add the following suggestions as to the mode to be adopted on a vacancy occurring in the trusteeship of a chapel or school.

(1.) A meeting should be called in the manner prescribed by the trust-deed.

(2.) At that meeting some suitable person should be appointed to fill up the vacancy.

(3.) A memorandum corresponding with the schedule to the Act must be written on a piece of parchment having a 35s. stamp on it, and signed and sealed by the chairman in the presence of the persons present at the meeting, two of whom must sign their names as witnesses to the chairman's signature. The stamped parchment can be obtained

from any stamp distributor, and the form is so simple that there cannot be any mistake in preparing it.

(4.) The memorandum when so stamped, signed, and sealed, must be put away with the trust-deed.

The Act renders unnecessary all admissions to copyhold property but provides that on the first appointment of a new trustee and at the expiration of every forty years thereafter a sum shall be paid to the lord or lady of the manor of which the property is holden, corresponding to the fine and heriot which would have been payable on the death or alienation of the tenant.

Copies of the Act may be obtained at the Queen's printers', at 1½d each. It will be shortly called, "Titles of Religious Congregations' Act."

Should this explanation not be considered sufficient it will afford me much pleasure (with your permission) to give any additional explanation.

W. H. WATSON.

HYMNS SUITABLE FOR WORSHIPPING ASSEMBLIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—In your number for the current month, "a female member of the church of Christ," after stating that she considers the songs of Zion to be part of the devotional exercises, asks, "Can it be consistent with this view to sing hymns addressed to sinners, which are neither prayer nor praise?"

Certainly not; if by "devotional exercises," be meant services addressed directly and exclusively to God. But is this the scriptural view of singing? Does not the apostle exhort us "to teach and admonish one another in psalms, and hymns, and spiritual songs, singing with grace in our hearts to the Lord?" And are not the psalms of David constructed partly on this principle? How often, for instance, do we find in them exhortations like these:—"O fear the Lord, ye his saints; for there is no want to them that fear him." "Commit thy way unto the Lord; trust also in him, and he will bring it to pass." "Rest in the Lord, and wait patiently for him." "Seek the Lord and his strength; seek his face evermore:" each of which exhortations, and many others which might be cited, though forming part of devotional exercises inspired by the Holy Ghost, are addresses not to God, but to his saints.

And, although your correspondent says she "cannot feel it right to sing to sinners,"

the son of Jesse did not deem it wrong, for in psalms inspired and written to be sung in the public service of the sanctuary, he said, "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." "O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity and seek after leasing?" "How long will ye imagine mischief against a man? ye shall be slain all of you; as a bowing wall shall ye be, and as a tottering fence." "What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper." "God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living." "Hear this, all ye people; give ear, all ye inhabitants of the world; both low and high, rich and poor, together." "To-day, if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness." "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver," &c., &c.

With these and similar texts in view, it can scarcely be deemed unscriptural to sing:—

"Sinner, O why so thoughtless grown?
Why in such dreadful haste to die?"

Or,

"Hasten, O sinner, to be wise,
And stay not for the morrow's sun."

The fact is, that though sacred singing is chiefly designed to be the utterance of our feelings of gratitude and praise to the Giver of all good, it is also intended to be a medium of imparting instruction, guidance, comfort, encouragement, and warning to our fellow men. The history of the church has furnished numerous instances, in which it has in both respects been found a valuable means of grace.

Whether in this, as in other branches of our sanctuary services, the didactic has not in some measure encroached on the devotional, or, in other words, whether "the service of song" is not too frequently employed as a medium of instruction, too rarely as a mode of praise, is fairly open to inquiry: for let it not be forgotten that as the latter was its primary intent, so it ought ever to be its most prominent characteristic. Notwithstanding the many excellent hymns of praise (strictly so called) which are found in our language, taking inspired psalmody as the model, it must perhaps be conceded that we have a redundancy of hymns addressed to man, a deficiency of those addressed to God.

Every pious and reflective mind must, like that of your correspondent, have been shocked and grieved on hearing the language

of deep devotion and holy desire, uttered with but too apparent thoughtlessness by unconverted singers. But this evil would not be remedied by using none but hymns of praise; since words of praise on unholy lips must be as insincere and inappropriate as those of Christian experience.

I remain, dear Sir,

Yours truly,

Oakham, July 3, 1850. J. JENKINSON.

ON SINGING IN DIVINE WORSHIP.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—Your correspondent in the last number of the Baptist Magazine, is not the only person whose mind has been "agitated" and "disturbed" by the hymns that have been used on occasions of public worship; and therefore a thought or two from me may not be unacceptable, if you should not be better supplied from other quarters.

Without attempting to apologize for every sentiment or expression in the compositions used by us,—all things human are imperfect—even the inspired odes, in passing through the hands of our best poets, may contract somewhat of the defect which marks the production of the highest order of excellence, which is not *infallibly* prompted. I would wish to know the reason why your correspondent "cannot feel it right to stand up and sing to sinners." The objection thus singularly expressed appears to be directed against some principle, not against any imperfection in the hymns. The hymns selected for illustration are beautiful, and most appropriate, after serious and solemn appeals from the pulpit. What pious soul is there that does not remember his tender emotions and fervent breathings to heaven when, on such occasions, he has joined the solemn assembly in singing—

"Hasten, O sinner, to be wise,
And stay not for the morrow's sun."

And—

"Sinner, O why so thoughtless grown?
Why in such dreadful haste to die?"

The principle assumed is, the impropriety of *singing to sinners*, or of addressing them, when we should be singing the praises of God. We must be guided in this matter—singing in public worship—as in every other, by the word of God; and we must make our appeal, not to our feelings and tastes, but "to the law and to the testimony; if they speak not according to this word it is because there is no light in them."

We ask, then, Do the holy scriptures sanction the practice of *thus* singing?

Let us open the Book of Psalms—this contains the inspired poetry which was sung

in the ancient worship of the church of God.

The 2nd Psalm will teach us, "Be wise, therefore, O ye kings," &c., &c. "Kiss the Son, lest he be angry, and ye perish," &c., &c. This evidently was singing to sinners, as your correspondent describes it.

So, likewise, will the 94th Psalm, "Understand ye brutish among the people, and ye fools when will ye be wise?"

The 82nd Psalm is a sacred composition that should still be sung in the hearing of wicked magistrates and oppressive masters, "How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless—do justice to the afflicted and needy. Ye are *gods*, but ye shall die like men." In these inspired melodies, and a multitude of others, sinners are addressed in divine worship and sacred songs.

It will hardly be urged that these songs which were the vehicles of thought and feeling under the Jewish economy, are unfitted for Christian congregations; for the objection is directed not against anything *ritual* or *ceremonial*, but against the moral and spiritual nature of the practice; and piety and devotion have a common character under every form of divine administration.

But we will look into the New Testament, and inquire into the practice of the apostolic church. Little, comparatively, is recorded there concerning singing; but that little is satisfactory. The few passages that occur are in harmony with the ancient practice.

St. Paul, in addressing the Ephesians, chap. v. 19, exhorts, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." The melody in the heart is to the Lord, but the speaking is to "yourselves." And the passage in Col. iii. 16 explicitly enjoins Christian worshippers to be "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in the heart unto the Lord." Not only praising God, but *teaching* and *admonishing* one another. Consult in this connexion 1 Cor. xiv., where the apostle is giving instructions regarding public worship, and it will appear that singing was not a private exercise but part of the public worship of the church. "How is it when the *whole church* is come together in one place, every one of you hath a psalm?" It was as usual for the whole church to attend to singing as it was to listen to the word; and the hymns they sung were calculated and designed to *teach* and to *admonish*.

Seeing then that scripture precept and example are our authority for teaching and admonishing both sinners and saints in our sacred songs in the house of God, we are under the highest obligations to conform ourselves to the pattern set before us. If our *tastes* be in any respect at variance with the

holy standard, the word of God, we may be certain that we are wrong in our judgment or our feelings; and we should seek immediately to bring them into harmony with "the perfect law." And it is quite evident that our divine Lord has provided at once for our enjoyment, our profit, and our usefulness, in this constitution. Poetry and music exert a powerful influence on the soul. *Truth*, though of the most important nature, presented in a didactic form, might fail to engage attention, and produce becoming results, but when the imagination is captivated, and the springs of feeling are touched, and memory is stored with beautiful as well as solemn images,—as in the sacred songs of Zion—evangelical truth, in thousands of instances, is so lodged in the heart that, notwithstanding every hostile influence, it abides there as the seed of God producing fruit unto life everlasting. Multitudes of serious minds will recur to the impressions, to the sanctifying and saving effects which in the early and subsequent periods of their history they enjoyed on such sacred opportunities, and will desire that others by similar means may likewise be blessed.

It is the duty, the privilege, the desire of every Christian to make known the Saviour to all within his sphere, but many pious persons feel themselves very incompetent to instruct and affect their neighbours by suitable conversation. The will is present, but they scarcely know how to perform. Gladly may such persons join in the songs of Zion, and thus, in the most pleasing and effectual manner, teach, reprove, remonstrate, warn, invite, persuade, entreat, both saints and sinners, as the several cases may require. With what sweet emotion and tender interest has the Christian in his pew listened to the able and faithful preacher, who was unfolding the scriptures, speaking of "the terrors of the Lord," and of the ability of Christ to save to the uttermost all that come unto God through him,—how has his heart ascended to heaven in silent ejaculations, while the servant of God has been entreating men for Christ's sake to be reconciled. And when a suitable hymn at the close has been announced—as the one selected by your correspondent—

"O hasten, sinner, to return,
And stay not for the morrow's sun,
For fear thy lamp should fail to burn,
Before the needful work is done,"

and the whole assembly have joined in the admonition, his sacred passions have been more strongly excited; so also have those of his fellow worshippers; and if "the effectual fervent prayer of a righteous man availeth much," can it be doubted that the commingling sympathies and tears of the worshipping throng, proceeding as from one heart, have been accepted in heaven, and ob-

tained a rich reward? Can any scene be more deeply impressive? The solemn discourse that was just delivered, the strikingly appropriate adaptation of the words, the poetic appeal to the imagination, the tender, united sympathy of a large assemblage of fellow immortals, all these become the channel through which the divine influence new models the sinner's heart, and so "falling down," "convinced of all, judged of all," "he will worship God, and report that God is among them of a truth," 1 Cor. xiv. 24. What a luxury is it to be *one* among the many thus favoured as the instrument in restoring the wanderers to the fold of the great Shepherd! O that men would not harden their hearts, and close their ears so as not to hear the voice of the charmers, charm they never so wisely!

There are other particulars in your correspondent's inquiry deserving of careful consideration; but it would occupy too many of your pages to attempt to explain them in this article. *Praise* is a delightful part of divine worship, but it is by no means the only part. To exclude from our songs a great variety of subjects bearing on devotion, because they are not direct addresses to the blessed God, in the form of praise, would be unscriptural and a sad privation to the church.

In public congregations there are unbelievers—thoughtless, worldly, sceptical, hostile to the gospel. Awakened souls, anxious to obtain salvation. Believers, in every stage of their pilgrimage, and every variety of Christian experience and attainment. For unbelievers who may come into our assemblies, our sacred songs are not prepared. They cannot worship aright remaining in an unconverted state. But for believers of every age, temperament, and condition, some feeble, others strong; some fervent, others lukewarm; some in the heat of battle, others about to lay aside their armour and enter into rest; who shall prepare songs in which all can join? As it appears to be the will of God that all these should join together in public worship, in prayer, intercession, thanksgiving, &c., &c., perhaps you or some friend will favour us with such remarks as may relieve this subject of some of the difficulties that have troubled serious minds, and to some of which your correspondent seems to allude.

I am, my dear brother,

Yours truly,

T. MORGAN.

EDITORIAL POSTSCRIPT.

The excellent sermon addressed to Mr. Trotman, with which this number commences, and which has never before been published, is taken from a manuscript written by Dr.

Ryland for Mr. Trotman's use, and transmitted to him by post. From his hands we received it; and it will be read perhaps with additional interest if we add that a few days ago—on the 18th of August—Mr. Trotman, who had been for some time incapacitated for active service, entered into rest.

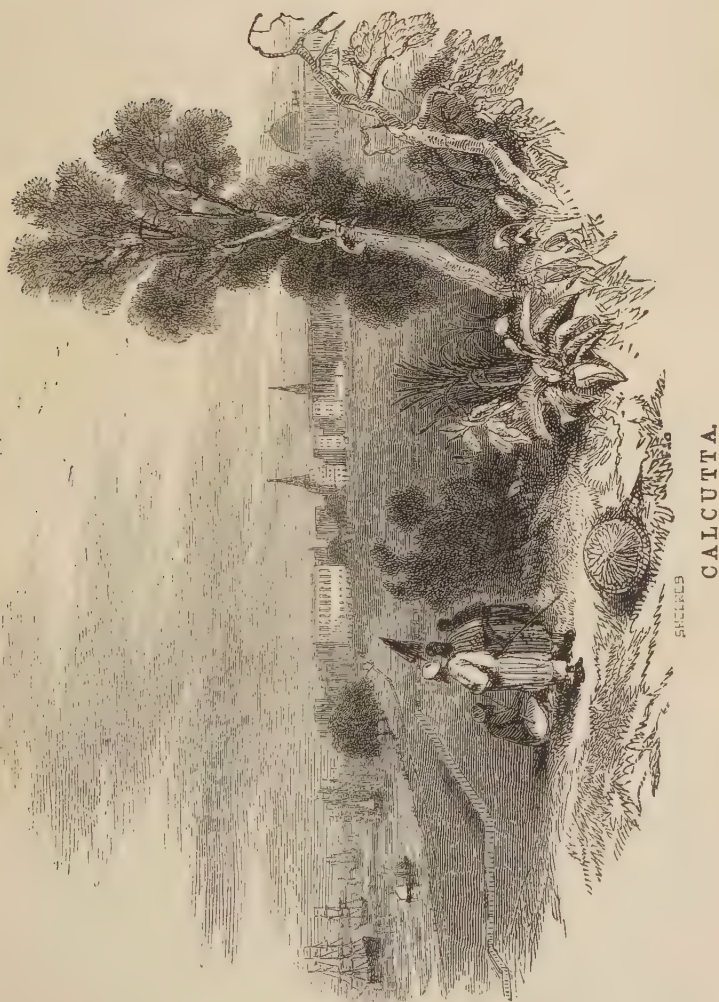
In our Intelligence, the reader will find entire an Act of Parliament which received the royal assent a few weeks ago, and which will be apparently a more valuable boon to dissenters than any other that they have obtained since the General Registration. We refer to the Titles of Religious Congregations' Act, which was introduced into the House of Commons by Mr. Peto early in the session, and has gone through its various stages quietly and almost unnoticed by the public, but which will render unnecessary the enormous expense which has been heretofore incurred in the renewal of trust-deeds. Whenever a vacancy occurs, it may be filled up at a church meeting, properly summoned, and a stamped memorandum duly attested will answer every purpose. A letter from W. H. Watson, Esq., the solicitor to the Baptist Building Fund, which appears in our Correspondence, explains clearly the course of procedure. The dissenting public, and indeed the benevolent public at large, as the measure applies to school houses as well as to places of worship, are greatly indebted to Mr. Peto for the care and skill with which he has brought the undertaking to a successful issue.

It was mentioned in our last that during the absence of Mr. Russell, it is arranged that his congregation in Lewisham Road, Greenwich, should be supplied by Dr. Hoby. The doctor's address, we are requested to add, is now Blackheath Hill. The bronchial affection from which he was suffering some time ago, is now, we are happy to learn, entirely removed.

Too late for insertion, we have received details of difficulties encountered by our friends at Lee in their endeavours to secure a suitable place of worship. We are happy to find that at length an eligible piece of land has been obtained, and that they are about to commence operations vigorously. What has taken place will doubtless arouse their energies to increased exertion, and stimulate the zeal of others who take an interest in their affairs.

Some articles of information we generally consider to be more suitable for the second page of the wrapper than for any other part of the work; and an incident which took place recently leads us to observe that no one should think that he has read the Magazine unless he has perused that page—the page at the back of the table of contents.

THE MISSIONARY HERALD.



INDIA.

CALCUTTA.

By the last mail we learn that the families, and especially the wives, of our missionary brethren in Calcutta, have been called to suffer much from sickness. Mrs. LUSLIE has been very ill, Mrs. LEWIS confined to her couch from weakness, Mrs. PEARCE has suffered severely from overwhelming debility, while Mrs. WENGER has likewise been constrained from a painful affliction to remain in her room. Yet through God's mercy the brethren have enjoyed good health, and have been able to prosecute without interruption their varied labours.

The divine blessing has accompanied these labours. "On the last sabbath in May," says Mr. THOMAS, "I had the pleasure of baptizing five persons at Lal Bazar, and have some hope of baptizing more at the close of this month (June). Ere long I hope for the high delight of having to administer that sacred ordinance to one of my own children. Additions have also been made to several churches in the Mofussil, or country stations."

Mr. THOMAS also reports that the prospects at Sagor, where our brother PHILIPS labours during the absence of Mr. MAKEPEACE, are encouraging, and that there are several candidates for baptism.

INTALLY.

Mr. GEORGE PEARCE, under date of May 31, 1850, supplies us with much interesting information of some recent converts to Christ, whom he has been permitted to welcome into the Saviour's fold from the dark realms of heathenism.

I have had it on my mind some time to send you a short account of three individuals whom I have received within a few months past into the Intally church, and who I hope have found mercy of the Lord. The progress of the Redeemer's cause in this land seems slow, very slow, when viewed in connexion with the overwhelming mass of the heathen population, yet when the moral degeneracy of that mass is considered, when the meaning of the apostle's description, "without God in the world," is brought home to the mind by a residence of many years among the heathen, and intimate intercourse with them, the heart finds relief, nay, occasions for joy, in the change from darkness to light, from pollution to purity, from thralldom to liberty, which we are permitted to witness from time to time in those who confess Christ. Such changes indicate the power and presence of God, and become pledges of more abundant grace in future.

Unwer Ali.

The first of the individuals above mentioned is a convert from Mohammedanism; his name is Unwer Ali. He is from Delhi, where brother Thomson resides, and seems to have got some knowledge of the gospel from him

in that city. Mohammedanism hung, however, very loosely about him long before he professed Christianity. For some years he seems to have been almost a libertine both in principle and practice, as indeed many of the Mohammedans are. It was about six years ago that I first became acquainted with him, when he presented himself to me as an inquirer into the merits of Christianity. He resided on the mission premises here three or four months, but his conduct did not inspire me with much confidence in him. He became anxious at length to marry some one of our Christian women, but finding that I was not disposed to promote his wish speedily, he took offence, and left us very abruptly. We did not see him again for upwards of two years, when one sabbath morning he presented himself again at the chapel, as he did once again three or four months afterwards. On these occasions he told us that he resided at Moorsshedabad, and had come to Calcutta only on business. He said he still had a respect for the gospel. He probably had, but it did not then much influence his conduct, for he had married a Musselman woman, and had returned to the profession of Mohammedanism, and to many evil practices in consequence. It is now more than a

year that he came again to see me, and asked me to baptize him.

Desires to be a Christian.

He had, he said, gone back into sin after leaving Intally, but he found that he could not be happy any longer in Mohammedanism, and had therefore left Moorsheadabad altogether, and brought his wife with him, and that his earnest desire was to be received among Christians. I gave him very little encouragement, and told him that in the recollection of his former conduct he could not expect me to put much faith in his present statement. Having taken lodgings at some little distance from Intally, he began to attend regularly at the chapel, and cultivate acquaintance with our people. After a few sabbaths, he brought his wife to the chapel, and to see Mrs. Pearce. By degrees, my intercourse with him increased, his demeanour operating favourably upon my mind.

His conversion.

After a month or two it appeared to us all that his whole deportment was very different to what it had been at our first acquaintance. His pride seemed to have quite disappeared, and meekness and gentleness had taken its place. He made no scruple now of avowing before his countrymen his change of religion, and his faith in Jesus as the Son of God. His confessions of sin were full and fervent, and his attention to all the means of grace most regular, and apparently earnest. In this way he went on for three or four months, when he earnestly applied for baptism, and was at length accepted.

Opposition from his wife.

Our decision on this subject was induced at an earlier period than it would have been in consequence of his demeanour towards his wife, who soon after their arrival in Calcutta, on finding what his intentions were, began to manifest a good deal of opposition. She hoped at first, as she afterwards confessed, to turn him from his purpose, but at length, being convinced that there was no hope of that, her opposition became most decided and violent. She refused to eat with him, and took her meals apart; insisted on having a bill of divorce, and on being sent back to her parents. In her anger she would bitterly reproach him for his new faith in abusive and horrid language, a practice in which the people of this country, and particularly the women, are renowned adepts. She would also leave the house, and go wandering about the city he knew not whither.

His endurance.

The poor man bore all this with astonishing patience, astonishing I say, for there is nothing so difficult for a native to bear as abuse, and in nine cases out of ten

such a woman would have got a sound beating for her conduct. Unwer Ali returned nothing but silence for her noise, and soft words for hard ones. He again and again called in the Christian brethren to try and pacify his wife, and when she ran away would go and seek her. Once or twice I went myself, and endeavoured to allay her enmity and violence, by assuring her that if she would stay with her husband no force should be used to induce her to give up Mohammedanism, or to prevent her practising its rites if she wished, but it was all in vain, and she at length finally took her departure for Moorsheadabad. Through all this trying business no blame in any way seems to attach to the convert. Two Christian families, members of the church, lived near him, and saw the whole of the matter. These speak most highly of his conduct as becoming a Christian. The matter, too, was carefully investigated at a church meeting, and where all seemed highly satisfied with his whole temper and conduct. One thing particularly was proved, that he had done everything in his power to induce his wife to remain, and that no blame attached to him for her leaving. Nothing more has been heard of the woman.

His Christian profession.

Since his baptism Unwer Ali has walked consistently with his Christian profession, and is much respected. He is a man that has mixed with the upper classes of society, is naturally intelligent, and has received a good education, being well acquainted with the Behhoo, and tolerably so with the Persian language, and since he has been with me he has made good progress in Bengali, both in speaking and reading it. I am happy to say that brother Thomas has given him employment as a moonshee, or a corrector of proofs in the printing office, and he is in consequence getting a comfortable livelihood. With respect to his knowledge and faith, it is, I trust, in good conformity with the gospel scheme. His views and confession of the godhead of Christ, and his work as Mediator, and of himself as a sinner and needing salvation, are very satisfactory. He is therefore, I trust, a brand plucked from the burning—one rescued from the very depths of Satan, and it is marvellous in our eyes. Pray for him, that he may run well to the end.

A young Hindoo pilgrim.

Another case is that of a Hindoo youth of good family, and of the writer caste, for which I cannot help adoring and thanking God. He too has been saved from a condition of great error and pollution. From the age of fourteen to about twenty, his days were spent in wandering over the country in company with some elder relatives, visiting

the shrines of famous Hindoo gods—at Gya, Benares, Muttra, and even as far as the north-western extremity of India. In these wanderings he got nothing but evil. The more he visited the shrines of the gods, the greater distance did he go from all that is true and good. Legend upon legend occupied and darkened his mind. Being under no control, his habits became most loose, and probably dissolute.

Impurity of Hindooism.

Frequenters of Hindoo temples must not be supposed to be a whit more pure than they are reported to have been by writers of antiquity. India presents the same scenes as did Babylon and Egypt, and other renowned idolatrous countries of old, and the training of this young man was no worse than that of millions of his own class, a training which brings the soul into a state from which the arm of the Almighty alone can rescue it.

First thoughts.

Missionary experience will prove, I think, that in many cases of conversion, the Spirit of the Lord may be traced upon the heart before the soul is made acquainted with Christ, or even with his word. This young man tells me that the first serious thoughts he remembers to have had was occasioned by the wretched conduct of a brahmin in charge of an idol temple at Benares. The thought flashed across his mind on hearing the wicked assertions of the brahmin: Does perfection consist in visiting such abominable places as these, or in doing the things which these men countenance, and even recommend? For the object in visiting holy places in heathen lands is the attainment of perfection. What perfection means, however, the great mass of the Hindoos have not the most distant idea. Still that it should be something totally different from or opposed to that which is called virtue among men, did startle this young man's mind. The impression never wore off, and the consequence was the conviction ere long that all the five or six years spent in visiting the holy places of India had been useless.

Silent influence of missionaries.

It is scarcely possible for persons who travel not to fall in with missionaries or their books, and to learn in consequence that another system of religion, and totally opposed to Hindooism, claims their regard. By the multitude it is unheeded, but when once doubts or dissatisfaction toward Hindooism are really felt, it is not unfrequently the case that the inquiry arises, "What is Christianity, I should like to know?" and

then it is that our books are read with real interest. So it was with this youth. He had seen the missionaries, and heard them, but gave no heed until the reflection flashed across his mind, as I have said, and destroyed his confidence in Hindoo temples, and gods, and brahmins: for on coming to Bengal, to his village home, which is not far from Lackyantipur, he received a copy of Luke's gospel at a market near there, at the hands of one of our village preachers, and he read it too with great interest, and in a most wonderful way comprehended its meaning too, and felt this is the truth, and the way to perfection.

Effects of reading the gospel.

Within a few days after reading the book, he determined to go in quest of the preacher who had given him the gospel, which he did; but not finding him at home, he turned his steps towards a station of the missionaries of the Propagation Society, where he took up his abode, and remained with the catechist in charge a few weeks; but finding that the conduct of the people at the station did not correspond with the precepts of the gospel, he left the place, and came to Intally, being conducted hither by the village preacher whom he had sought at the first, and here he has remained ever since, learning, believing, and practising the truth he has found.

Conflicts and peace.

He fought with many symptoms of weakness, the effects of superstition upon his mind, but the Lord has graciously upheld him, and his strength has since greatly increased, and is evidently increasing. He is now married, and seems happy and settled, and the Lord has been very gracious to him in bringing to reside with him his grandmother, a very nice old lady, who, on hearing of the baptism of this her grandson, felt an irresistible desire to come and live with him, and be a Christian too. She is a sensible, prudent, well-behaved woman, and is a favourite with us all. She has many children and grandchildren, and some of them rich people, yet she left all to come and cast her lot with us. She too has been baptized, but the particulars of her Christian experience I must defer for want of room to a future opportunity. Thus one stone is added to another, and the temple is slowly rising. Blessed be the Lord for his goodness. He is sharing with us in the workmanship of his Spirit, but in a way that requires faith and patience on the part of his servants.

NARSIGDACHOKE AND DUM DUM.

Our brother LEWIS, amid much domestic affliction, is permitted to see the work of the Lord prospering in his hands, and to tell of the grace of God in the conversion of sinners, and their union with the Lord's people. Other circumstances also afford encouragement to our beloved brother in his work. Under date of June 3rd, he says :—

Baptisms.

Since I last wrote things have progressed favourably in the stations under my care. I am very happy to be able to speak of additions at Narsigdarchoke. On the 17th of February I had the pleasure of baptizing one female there, and on the 21st of April three persons, two women and a man advanced in years. Of all these we are able to cherish a very pleasing confidence that they are the subjects of divine grace. They had been nominal Christians for years, but of late a change has been observable in the conduct of them all. We have still a few at Narsigdarchoke who are desirous of baptism, but in regard to these, doubts as to their Christian character remain to be cleared up. Oh, that the Lord would pour down upon us his Spirit, that we may witness amongst this people a wide-spread awakening and a hearty seeking after salvation. Our Christian community in the villages, of which Narsigdarchoke is the centre, is every now and then increased by an individual or a family abandoning caste, and joining us. In many instances in which this takes place, I have been unable to trace the step to any adequate religious motive. Our people have lived down much of the opposition which was made to them. They are free from the yoke of the brahmins, and I suppose their mere social position is regarded by some of their poor neighbours as desirable. This is so far well. Such persons join our congregations and submit to our instructions, and frequently are brought to experience spiritual influences, which they looked not for. Meanwhile no premium is given to any who join us. In-

deed, we have nothing to offer them of a worldly nature except mere kindness and sympathy, upon which the shrewd, money loving Hindoo would not set a very high valuation.

Dum Dum.

At Dum Dum we are still suffering from the fewness of the European troops now there. Yet even now there are a few men who find it very good to meet not only in the public congregations, but the more private meetings for prayer, and much Christian affection and zeal are manifested. I have been much encouraged by the aid which has been afforded me in my endeavours to repair the chapel buildings. We estimated the cost at 150 rupees. I sent an appeal to six pious officers only, but I have received in reply 240 rupees, while ten rupees more were raised by a few private soldiers. This has enabled us to do more than we intended, and our repairs will now cost 200 rupees, while fifty rupees remain either for the church funds or the mission, as the donor may direct. We have repaired the buildings so thoroughly, that I hope it will be very long ere any further outlay will be required.

Translations.

Our edition of the Persian Testament, which I am carrying through the press, has advanced to the middle of the eleventh chapter of John. The Hindostani Testament has advanced to the eleventh chapter of Luke. Of the revision of the Bengali bible, and other works, you will be more appropriately informed by brethren Wenger and Leslie.

DELHI.

While some are being added to the church from the dense masses of idolators and enemies to God by wicked works, others, called in past years by the grace of God to consecrate themselves to Christ are removed to the church triumphant in heaven. Many from among the converts in India have borne their dying testimony to the power of the gospel, and after a lengthened period of good service in the cause of their Master, have put off untarnished the robes of their Christian profession, entering joyfully into the presence of their Lord. Mr. THOMPSON gives the following account of the decease and character of one of the native Christians connected with the church at Delhi.

A Christian Hindoo's death.

April 27th. Poor Devi Gir is no more, he was released from suffering at two o'clock this morning, after a severe illness of nine days, and generally ill health of near a month. His end was peace; and calm joy and firm faith in his Redeemer marked his departure, as also an habitually devotional frame of mind. The last act of his life was an act of prostration, as when he used to pray; and when praying, he departed, as we hope, to the presence of his Redeemer, in whom he trusted, of whom he implored forgiveness, and on whom he called in the words of a favourite hymn,

"Keep me, Lord Jesus, I've none but thee!"

We all visited him at ten o'clock last night, and he was quite sensible, recognized and named each, asking all to look on him with favour, and saluting every one. Even the medical gentleman, who kindly and assiduously attended him, was struck by his calm, happy, and devotional state of mind. I humbly hope and trust it is well with our departed brother, that he is now in that land the inhabitant of which shall not say, I am sick, and that having served his Redeemer and Master on earth nearly twenty years, he has experienced the fulfilment of that gracious declaration: "Where I am, there shall also my servant be;" and also found that as preparatory to his entrance on that blessedness, his gracious Saviour had come to him, to take him to himself.

His confession of Christ.

On referring to our church-book, I find the following entry on the day of his baptism: "1830, Nov. 28th, Lord's day. With pleasure we received into the church, Devi Gir, a Gossain, converted (I hope) to the faith of the gospel: and the whole European congregation repairing to the Kudsia-baug Ghat, I baptized him after solemn worship in English and Hindustani. O my Lord, deign in mercy to preserve him in the faith and keep him unto life eternal, for thy name's sake. Amen! On the following sabbath Devi Gir was admitted to communion."

Devi Gir, in the early part of his career, composed a number of Hindi tracts, which I had printed for him, and they obtained an extensive circulation. He also composed in Hindi verse, after the manner of the Ramayun, the whole of the New Testament. Recently, he went a second time over the gospels; and the MS. is a monument of his faith in the Redeemer, and labour of love for his name. Two things I cannot but mention with reference to our dear departed brother in his last affliction, viz., the total absence of all worldly feeling, and a chastened, subdued spirit, that never showed impatience or gave utterance to a single murmur, during the whole period of his severe suffering: all was calm, submissive, resigned; and the name of his dear Lord and Saviour was frequently on his lips, either in ejaculatory prayer, or in quoting a hymn, or the divine word on which he rested.

MONGHIR.

We conclude from page 101 of the July Herald, the journal of the native brethren Nainsukh and Sudeen.

Wednesday, 23rd. In the after part of the day we arrived at a village called Dumrao: here we put up our tent, and went in the evening and preached to the village people, who came to hear in great numbers.

Ambarpur.

Thursday, 24th. Early in the morning more than two hundred pilgrims, on their way to Parasnath, arrived at this place. We preached to them, and distributed a few books among them. Many of the village people also came, and listened very well while we were preaching. After speaking to these people we came on to Ambarpur; here we preached to about a hundred persons, chokidars (watchmen) and others, assembled at the thana (police station). We after-

wards went into the bazar, and preached to the shopkeepers.

Friday, 25th. This is market-day at Ambarpur. We have had opportunities of preaching the word in several situations, in each of which we had not less than a hundred hearers. No one offered to hinder or annoy us; all were silent, and listened with attention and pleasure.

Idols destroyed.

Saturday, 26th. We have been journeying all to-day, and have with difficulty reached Banka. We have found a great quantity of sand in the road, and as our oxen are not strong, it was with much trouble that we got the gari along, on which account we are all tired.

Sunday, 27th. We have spent the sabbath

in speaking the word of life to the people of this village, Banka, and in prayer.

Monday, 28th. We came to Jitizapur. Here we conversed with some of the village people, and when they would no longer remain to listen, we went into the houses of some people of the Dom caste (the lowest caste), and spoke to them about Christ. They said, "Yes, we think Jesus Christ is true." Then, we inquired, "Do you think that the idols in your house are all false?" They said, "Yes." "Then shall we break them to pieces?" "If it be your pleasure, do so." I then broke to pieces one of the images with my shoe. The woman appeared grieved, but the husband said, "I will go to Monghir, and then I shall be able to learn in a proper manner the truths of Christianity."

Tuesday, 29th. As we proceeded on the road, we conversed with many pilgrims journeying the same way, and in the evening we stopped at Jaipur.

Wednesday, 30th. We put up our tent in a small village to-day, where the people were very friendly. Some of them came and sat near our tent till quite late in the evening, listening with pleasure to our discourse. On going away they said, "We will come again when you have worship," but as they did not come, it is probable that some of their friends said something to frighten them.

Bajnath.

Thursday, 31st. To-day we arrived at Bajnath, and put up our little tent on the side of the road in front of the temple. In a short time the people began to collect about our tent, and we were engaged without intermission until the evening in conversing with the crowds that came.

Friday, February 1st. We were engaged from early morning until evening in conversing with those who came to our tent, who were chiefly people from the west.

On the 2nd, 3rd, 4th, and 5th, we were incessantly engaged all day long in preaching and conversing to the crowds of people in the mela. It is impossible to remember a tithe of our conversations, and we had no leisure, and were too tired, to record any thing. The people were anxious to hear, and there would have been abundance of work for many more brethren, had they been with us.

The mela.

Wednesday, 6th. To-day the mela was greatly increased by the arrival of large crowds of people. The noise and confusion became so great about our tent, that we

thought it better to go to other more quiet places and preach, which we did. We found a vast number of people who came from a great distance; some from Rewah, Bundelkond, Bhopal, Udaipur, and Jaipur. Many of these people had never heard the gospel before: they listened on this occasion with great interest, and very gladly received books from us.

Thursday, 7th. The noise and confusion having become very great, and the people very unsettled, in consequence of the large parties constantly going and coming, we were unable to speak with any comfort to ourselves or advantage to our hearers, we therefore judged it best to leave the mela to-day. In the evening we came to the village of Jaipur, where we held conversation with a number of pilgrims.

The Pundit.

Friday, 8th. As we proceeded along the road we held conversation with our fellow travellers. Near noon, being weary, we sat down under a tree by the wayside. While sitting there, what should we see but a pundit, accompanied by several of his scholars, coming along the road. On approaching near to us, we heard the pundit telling his disciples that a new sect had arisen, the people of which are called Khrist-an (Christian). "These people," said he, "pay no regard to pilgrimages, fastings, and the like, and I think that the tenets of their religion are good; I have a good opinion of them." On hearing this, we called out to him, "Sir, the people of whom you speak are sitting here; come and see for yourself: we shall be happy to converse with you." He came to us, and after conversing together for some time, we gave him a book. He left us, seemingly much pleased. Proceeding on our way, we had some conversation with a number of pilgrims on the folly and sin of pilgrimages. They admitted what we said to be true, but as they had come so far, they would not return, for their friends at home would be much displeased with them if they did, but should they be spared to accomplish this pilgrimage, and to return home, then they would take care never to undertake another pilgrimage as long as they lived.

On the 12th we reached Bhagulpore, but as our provisions were expended, and we had no money to purchase more, we did not remain.

On the 14th we arrived at Monghir, having been absent just a month. Through mercy we have been permitted to return in safety, and to find all well at home. May the Lord bless his word, which in much weakness we have spoken.

BRITTANY.

MORLAIX.

Under the date of August 16, 1850, our brother, Mr. JENKINS, gives the following interesting examples of the power of Divine grace, and of the progress of the work in which he is engaged.

Baptisms.

Last sabbath we had the privilege of receiving two Bretons by baptism. One is Georget, from Belle Isle, who has been employed some time as a colporteur in selling the scriptures. He has made much progress in the knowledge of the word of God, and we have reason to believe it has produced on his heart and life its saving and sanctifying influences. The other person baptized is an aged female, seventy-one years of age, who has been a regular hearer at our place of worship since its opening. She lost her parents when young, and so was exposed to the temptations and trials of the world. I have heard her many a time compare herself to the prodigal son, but she considers her case more aggravated than his, as he returned to his father when young, while she returns in her old age, at the eleventh hour. We trust the Lord will grant these friends grace to persevere faithfully unto the end. The ordinance was administered in the river behind our chapel.

Inquirers.

Among others, there were present two truly interesting women, who had come from three leagues in the country in order to enjoy the opportunity of hearing the gospel, and to witness the administration of baptism on sabbath morning. They are much enlightened by the doctrine of Christ, are convinced of the principal errors of the church of Rome, find no rest within her pale, believe only the word of God, and feel a growing desire to leave the Romish church to join those who submit themselves to the

teaching of the bible alone. Though there are considerable difficulties in their way, yet we are confident they will not be able to remain long without obeying the Lord.

A colporteur engaged.

I have just received a letter from a Mr. Humbert, who is a very good, pious man, and has been a bible colporteur for thirteen years, which calling he has been obliged to give up on account of its affecting his health. He now offers us his services. I have thought we had better engage him as a colporteur and bible reader for six months, on the funds of the Liverpool Society, and then, after a trial for that time, consider the question of his permanent stay here. I have written to him to this effect. He will suit very well instead of Dussauze.

Encouragement and opposition.

One of our Breton colporteurs still labours in the department of the Côtes-du-Nord, and meets with some encouragement. The other day a miller bought a Testament of him, and helped him to sell four others. Moreover he advised him to return to that neighbourhood, assuring him he would sell a dozen more Testaments there.

I am sorry that the prefect of the Finistère continues to refuse granting authorisation to sell the scriptures in the department. He appeared once favourably disposed, but has granted nothing. We intend taking steps soon to bring this violation of religious liberty before the influential friends of this sacred right in France, for the purpose of making an effort to remove the present difficulties.

HOME PROCEEDINGS.

THE DEPUTATION TO INDIA.

The brethren, Revs. J. RUSSELL and J. LEECHMAN, the deputation appointed to visit our Mission in India, sailed for the overland route on the 20th August. We commend them and their important errand to the prayers of the churches, and to the sympathies of the friends of the Society.

That errand embraces the investigation of many very weighty questions which in its results may affect the whole of the Society's operations in India for years

to come. The condition, prospects, and usefulness of that valuable establishment, the Printing Press at Calcutta, both in its commercial and religious aspect, will have their most anxious attention. It has already been the means of issuing nearly a million portions of God's word, besides religious tracts, in very large numbers, adapted to influence the Hindoo mind. It is desirable that it should become, if possible, of still greater service to the cause of our Redeemer, and afford in future years larger facilities for the publication of a native Christian literature.

The deputation will assure our missionary brethren of the hearty and affectionate sympathy with which they and their labours are regarded at home; will visit, as far as practicable, the various stations, examine into their spiritual condition, and make themselves thoroughly acquainted with the results of prolonged years of prayer and labour. The value of the plans of evangelization adopted by the brethren, with their comparative efficiency, will demand their serious consideration, and from their inquiries we anticipate many valuable suggestions will arise, what to avoid and what to do, to render more effective the future operations of the Society.

Another subject of investigation will be the situation and relative importance of the stations occupied by our missionaries. Many of the stations are separated from each other by wide distances, or geographical obstructions, so as to render communication difficult, and often to leave a brother to labour on alone for years without assistance. Some stations may perhaps have to be abandoned, and the mission strength concentrated on the more populous and accessible districts.

The questions, too, of training up native converts not only as teachers, but as pastors, what sort of training they should have, and where, and how it is to be carried on, are of prime importance, and with deep solicitude on the part of the Committee, are commended to the special attention of our brethren.

Such is, in brief, the nature of the work our brethren RUSSELL and LEECHMAN have undertaken to perform, one in which we trust they will enjoy the especial aid of the Spirit of God, and for its accomplishment be endued with wisdom from on high.

On the evening of Tuesday, the 13th of last month, a valedictory and devotional service was held in the Library of the Mission House to commend our brethren to God's blessing and care during their protracted absence from their native land, and from the affectionate people of their respective pastoral charges, who have so kindly and willingly surrendered them to the wishes of the Society. Of this interesting meeting we present to our readers the following full report.

The Rev. Dr. STEANE occupied the chair, and commenced the proceedings of the evening by stating the object of the meeting, remarking that they were met to take an affectionate leave of their two brethren, the Rev. John Russell and the Rev. John Leechman, who had been deputed by the Committee of the Baptist Missionary Society to visit their missionary stations in the East Indies. They were, however, not only met to express their sympathy with those brethren in the great work to which they had been called, but also to commend them, in special and devout prayer, to the providence and grace of God, that he would carry them forth and bring them back again in safety, and give them the grace, wisdom, and strength so essentially

necessary for the discharge of their onerous duties. This being the object of the meeting, they would at once perceive that its character must be chiefly devotional; but, in addition to singing, reading the scriptures, and prayer, the two brethren who were about to depart for India would each briefly address the assembly.

An appropriate hymn having been sung, The Rev. J. EDWARDS of Nottingham engaged in prayer.

The CHAIRMAN then read part of the eleventh chapter of the Acts, and called upon

Mr. RUSSELL, who said, that it was with no ordinary feelings that he stood before that assembly, to speak a few parting words. He

felt deeply the responsibility resting upon him in the work to which he had been appointed. When the request was made to him in the first instance, to go out to India as one of a Deputation from the parent Society, to visit their mission stations, he certainly shrank from it. He felt that the ties of home were too many, too dear, and too powerful to break through; but, after deliberating upon, and prayerfully considering the matter, he could but conclude that it was a call from God, and therefore did not feel justified in refusing to comply. While he knew that in the voyage they were about to undertake there would be some things unpleasant, and perhaps distressing, he knew, also, that there would be many gratifications connected with it; and he trusted that it might be the means of strengthening the hands of the missionaries, and furthering the missionary cause in that part of the world to which their hearts clung with so many pleasant and delightful emotions. It was a source of great satisfaction to his own soul that so many brethren had met together to pray for the safety and success of the Deputation, for he felt most keenly his own incapacity for a full and right discharge of the duties entrusted to him. While asking their prayers for himself and his colleague, he would also ask them to pray very earnestly for the country which they were about to visit. While they had already done much for India, he thought all would be disposed to admit that, as a denomination, as individuals, and as Christians, they had not done enough; and he devoutly hoped, and earnestly prayed, that the fact of himself and his brother going out to India would lead many to ponder the wants and claims of that vast country, and resolve to do more than they ever had yet done on its behalf. He would now say farewell, and if they never met again on earth, he hoped and trusted that they should meet in the presence of their heavenly Father, where there is "fulness of joy and pleasures for evermore."

The Rev. CHARLES STOVEL then engaged in prayer: and part of the thirteenth chapter of the Acts having been read,

Mr. LEECHMAN addressed the meeting. He felt the responsibility of the work which he had been requested to undertake, and that by such a request an honour had been conferred upon him of which he was altogether unworthy. Yet he blessed God that he was called to such a service. In former years he had been wholly devoted to the missionary work; and some of the happiest years of his life had been spent in foreign service. If the health of his beloved partner had permitted, he would have lived and died a missionary. It would be to him a source of much gratification to visit those brethren with whom he had laboured in the days that were past, and he trusted that much good

would result from the course which the Committee had thought wise to adopt. Most cordially did he thank his brethren and sisters for their sympathies and prayers, and trusted that their prayers would be heard and answered on behalf of the deputation, and those also whom they were about to visit; but if it should please their heavenly Father to take them away to their rest, and not permit them to return to their native land, they would have the sweet consolation of knowing that they had died in the path of duty; and he trusted that they should be enabled, in some degree, to imitate the apostle when he said, "None of these things move me, neither count I my life dear unto myself so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

The Rev. C. M. BIRRELL having prayed, part of the first chapter of Romans was read; after which

The Rev. Dr. STEANE remarked, that from those portions of holy scripture which had been read, it was easy to see that the method which had been adopted on the present occasion was in perfect harmony with the practices of the early and apostolic church. From the first passage that had been read, they had seen that when the tidings reached the church at Jerusalem, that by the preaching of those who had been scattered abroad on the persecution of Stephen, many in different parts had been led to embrace the faith of the gospel, they immediately deemed it wise and becoming to send one of the brethren, a man of whom it is testified that he was "full of wisdom and of the Holy Ghost, and of faith," to confirm those new converts in the grace of God. When Barnabas came to Antioch, and saw the nature of the work which, through the power of the Holy Ghost had been commenced, and was there going on, he found it too great for his own unaided efforts to undertake and compass; he therefore left Antioch for a time, and went in search of Saul, and when he had found him he brought him to Antioch, that he might help in the same work; and for twelve months they continued to preach the gospel, confirming the faith of those that believed. In the second instance they saw how that very same church at Antioch sent forth the same two brethren on a similar mission to the Gentile churches; that in like manner, where the gospel of Christ had already been preached in different parts of the Gentile world, they should confirm and strengthen the converts, and extend the gospel by the counsels, admonitions, and encouragements which they should give to the newly planted churches with their pastors. He believed, that by adopting the present course, therefore, the Committee were acting in the spirit of the conduct of the early

church on those two occasions, and were following their example as nearly as might be, allowing for altered circumstances, by sending forth their two beloved brethren to visit the churches which had, by the grace and providence of God, been planted on the plains of India by their beloved missionary brethren. Then, in the third passage which had been read from the Epistle of Paul to the church at Rome, the two brethren themselves would gather what was mainly the object they were to have in view in this errand on which they were sent. They were to go forth to India as the apostle was desirous to go to Rome, that they may impart unto the brethren there "some spiritual gift,"—understanding the phrase, of course not with any reference to miraculous endowments which inspired men could impart, but in the ordinary, yet still more important sense, the grace of the Holy Spirit, which is given in the communion of saints, "to the end," as the apostle says, that "ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." This was the end, generally speaking, that the Committee had in view, and which the brethren themselves had in view, in the important mission which had devolved upon them. They had now been commended to God in solemn prayer; and he could assure them that, during their absence, they would be borne upon the hearts of the brethren and sisters at home whenever they visited the throne of the heavenly grace. In taking leave of them he would not presume to give them counsel, as one of themselves had expressed it, because he was persuaded, and he was sure that all the Committee were persuaded, too, that this important work which these brethren had undertaken at their request, had received from them deliberate and prayerful consideration; and that it had been presented to their minds under the various aspects in which it could not fail to strike thoughtful and prayerful men, such as they are known to be, and ministers of the gospel of the Son of God. The brethren had already received from the Committee necessary for the discharge of the several functions of their office. All that remained, therefore, for him now to do was affectionately to take leave of them in the name of the assembled brethren. Turning to Mr. Russell and Mr. Leechman, the Doctor continued: We thank God who has inclined your hearts to comply with the request which was put before you. We can easily understand what were the difficulties with which the request was surrounded in the case of each of you, and we know also that other brethren had felt these difficulties insuperable. At last, as we can but believe, by the direction of our heavenly Father himself, we invited you, and his grace has inclined your

hearts to accept the invitation. We repose great confidence in you,—in your patience, faith, zeal, wisdom, and love. Or rather, let me say—not retracting one word of what I have said, but only expressing the same sentiment in other language—we have great confidence in the Lord concerning you. Our confidence is in Him, that he who has called you to the work will give you all the qualifications which are requisite to perform it successfully. You will bear to our beloved brethren, the missionaries of the churches, and to the churches themselves, the affectionate loving-kindness of the churches and pastors at home, and you will assure them that their faith is not only spoken of in this country, but throughout the world. You will assure them of the holy jealousy with which we watch over them in the Lord, and regard them in some sort as daughters of our own churches,—offsprings of the churches of the saints planted first in this country, and then sending forth into that far distant land those missionaries who there preach the gospel of the Son of God, and where those also who are born again are brought into holy fellowship with the Son of God. Dear brethren, admonish, strengthen, encourage them, by your sympathies, prayers, and counsels; by your holy speech and consistent walk and deportment amongst them commend yourselves unto them and the gospel which you profess. Let our brethren, the missionaries, be assured by you, how unceasingly, in our private and in our public prayers, we bear them upon hearts, seeking for them all needful grace and strength to carry on the work in which they are engaged. Whatever may be the trials and dangers you will have to endure, they are, at present, altogether hidden from us; but our hearts are not anxious in relation to these matters, any more than you have told us are your own hearts surcharged with care on account of them. The providence of God will watch over you to preserve you from danger. Or if, in his all-wise providence, he should see fit to remove you from the earth, so that you return not to your country, your beloved families, and to us who love you so much, he who calls you from the plains of India, rather than from your native land, will give you a speedy access to glory! For you to be absent from the body would be to be present with the Lord. But we send you forth in the name of the Lord, without any dark forebodings. We do that which we believe to be right; and we commend you to Him "who is able to build you up, and to give you an inheritance among all them who are sanctified." We do indulge the hope that we shall, at least some of us, live to welcome you back, and hear from your lips of the great things which God is doing for his dear Son in that distant part of the world. If it should be so, we shall unite in thanksgiving

to the Father of all mercies for all the loving-kindness which he will have shown to you, and for the answers which he will then have granted to these our prayers. Go forth then, dear brethren, carrying with you the confidence of the churches, and the love of your fellow labourers. Be assured of our constant sympathy and prayers, that the Lord may guide and keep you in all your ways, and

bring you back to us "in the fulness of the blessing of the [gospel of Christ." Let me give each of you the right hand of fellowship, while, in the name of the friends, I bid you an affectionate farewell.

Mr. RUSSELL having returned thanks for the kind and encouraging address of Dr. Steane, a hymn was sung, the benediction pronounced, and the meeting separated.

Previous to their departure, our brethren took part in a public missionary meeting at Southampton, held by the friends of the London Missionary Society on Monday evening the 19th, and on the following morning sailed in the "Ripon" steam-ship for their destination.

On the same day, the 20th, other beloved friends, more or less connected with our mission, left London to embark at Portsmouth in the "Marlborough" for Calcutta, by way of the Cape of Good Hope. The party consisted of Mrs. YATES and the two daughters of our highly esteemed but deceased brother Dr. YATES, Mrs. PENNEY and her three children, and Mrs. BRIS and Mrs. SYKES, with their respective families. Our friends will follow them in their kind recollections and prayers.

The fears of the Committee are much excited as to the safety of our esteemed brother Mr. DAWSON and his family, from Ceylon. They sailed from that island in February, and have not yet been heard of. The report given in the Herald of July was not confirmed. It is understood that the "City of London," in which they sailed, encountered three severe hurricanes in the latitude of the Cape. She outrode the first two; but has not since the third been heard of. Our all-merciful Father is often better to us than our fears; and we would encourage our faint hopes to look for a gracious deliverance.

The condition of the African Mission has occasioned much anxious deliberation. The extent of our operations on the continent, and the best mode of carrying on this important station are yet under discussion. Meanwhile the Committee are striving to obtain an early passage for Mr. SAKER to that scene of sorrow and desolation.

Our friends will regret to hear that the health of our dear brother TINSON of Calabar is reported as rapidly failing, and that it is anticipated that ere long that important Institution will be deprived of his efficient services.

Since our last issue various missionary meetings have been held throughout the country, the far larger part of which afford encouraging indications of the presence and revived energy of a missionary spirit in the churches. Mr. TRESTRAIL has been engaged during the month in visiting Cornwall. Mr. UNDERHILL has been present, with the Rev. E. CAREY, at Spencer Place missionary meeting. The East and North Riding services commenced on the 25th August, Mr. UNDERHILL and Rev. J. NEW of Birmingham forming the deputation. Our brother CLARKE has been actively engaged in South Wales; while Mr. MAKEPEACE, whose health is much improved, has visited Oxfordshire, and taken part in the meetings at Birmingham. We are happy to hear of the increased energy of the Birmingham Auxiliary, whose intention it is to raise an annual sum, in addition to their former contributions, sufficient to support another missionary in Northern India. The Rev. D. WASSILL of Bath is closing the month by advancing the mission cause in Glamorganshire.

The Committee have received with grateful feelings of pleasure the following encouraging and consolatory letter from the church at Rochdale. Such expressions of sympathy and interest in their often difficult circumstances and trials, are calculated to cheer their minds and to strengthen their faith, and at the same time afford most pleasing indication that their difficulties are appreciated and brought frequently before the throne of the heavenly grace, by the churches of Christ on whose behalf they strive to carry forward the kingdom of the Lord and Saviour.

The church of Christ, of the Baptist denomination, assembling in West Street, Rochdale, to the Officers and Committee of the Baptist Missionary Society.

Honoured and beloved fathers and brethren,

Permit us, in the hope of cheering your minds, and with the design of sharing your burdens, to address to you a few lines.

In the providence of our exalted Saviour, you have recently been placed in circumstances afflictive to the heart, and perplexing to the judgment. By a series of calamitous events you have been deprived of numerous agents of eminent excellence, both as it respects Christian character and mental endowments. In rapid succession, and within little more than twelve months, brethren Makepeace of Sagor and Dawson of Ceylon, have been driven from their respective spheres of labour by disease, while Messrs. Davies of Ceylon, Merrick and Newbegin of Western Africa, and still more recently Mrs. Small of Benares, have been smitten by the hand of death, and removed from their toils to their reward. These several losses have been rendered still more distressing by your inability, from want of pecuniary means, to supply the vacancies created. Events so sudden, so painful, and so mysterious, cannot have occurred without filling you with distress, if not with dismay.

Under these circumstances, we beg to assure you, honoured brethren, of our tenderest Christian sympathy. We share in your sorrows and anxieties. We mingle our tears with yours over the memories of those who, as "messengers of the churches," nobly sacrificed the endearments of home, braved inhospitable climes, and in the midst of labours and successes "fell upon their high places."

But we would also bow, with you, in profound submission to the will of the supreme and wise Disposer of all things. We devoutly acknowledge his goodness in raising up the self-consecrated band; nor would we dispute his right to dispense with their services as he sees meet. He thus teaches us our entire dependence on himself, and the necessity we are under of daily looking to him. May we have grace, when all things seem to be against us, to honour him by the simplicity and prayerfulness of our confidence in his faithfulness and all-sufficiency. Let

us then, in our weakness, connect ourselves with him, and our expectation shall not be cut off. He may permit our "patient continuance in well-doing," our professed devotedness to the interests of his kingdom, our steadfast endurance of hardness, to be tested and proved; but he will not disappoint our hopes, nor suffer us to fail of our reward.

Honoured and beloved brethren! these are not times for fainting, however distressful they may be to our feelings, or trying to our principles. They rather summon to higher and more entire consecration on our part; to increased purity of motive, frequency and earnestness of prayer, and energy of action. They call for more humility and self-denial; for greater watchfulness over our spirits; for a more devout consideration of the Saviour's claims, of our own obligations, and of the world's necessities. May we be enabled to be faithful and unyielding in this the season of trial, that thus we may be prepared for future enlargement.

Permit us, beloved brethren, in conclusion, to remind you of the simple yet exalted piety of the unpretending yet indomitable energy and faith of the distinguished founders of that Society whose affairs you are honoured to conduct—of the long train of warm-hearted, self-denying, and heroic men and women who have consecrated their fine gifts and laborious attainments to the service of the mission—of the incalculably precious results of the evangelic enterprise in the wide diffusion of intelligence and freedom, and especially in the salvation of souls and the formation of Christian churches—of the prayers which have been offered by the dead and the living, and which remain unanswered though not forgotten—of the revealed purposes and manifold promises of a covenant God, recorded in his word, and all which are immutable as his own being—of the sorrows and agonies of Gethsemane and Calvary, which must be recompensed with corresponding triumphs and ever augmenting glories; and, as you summon these to recollection, let sadness give place to joy, doubt to confidence, and depression to holy activity. In contemplation of your responsibilities, we pray that you may be enabled to brace up your minds to the required point of fortitude and endurance, casting yourselves on the Divine fidelity and resources. And, how dark and mournful soever the present may

be, may you cheerfully commit yourselves to the future, in the spirit of the Psalmist, "I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only." Thus, brethren, will you act worthily of the high trust confided to you, justify the hopes of the churches you represent, and win for yourselves the grateful admiration of posterity and the final plaudit of the Saviour.

And now, in the presence of that Saviour, we humbly and devoutly engage to give ourselves to more frequent and fervent prayer on your behalf, and, commending you to his rich and effectual benediction, remain,

Dear and honoured brethren,

With renewed assurances of tenderest

sympathy, yours most sincerely and affectionately in the fellowship and service of the gospel,

(Signed on behalf of the whole,)

WILLIAM FITZ-ER BURCHELL, *Pastor.*

JOHN WILLIAMSON,	} <i>Deacons.</i>
H. KELSALL,	
R. HENRY,	
WILLIAM LITTLEWOOD,	
JAMES LITTLEWOOD,	

Given at our church meeting,

August 1, 1850.

POSTSCRIPT.

As we are going to press, the Indian mail has been delivered. We are happy and thankful to learn that the wives of our missionary brethren in Calcutta are all of them somewhat better. Our missionary intelligence is of a very encouraging character.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Christian, J. W.	April 29.
	CLARENCE	Newbegin, W.	March 28.
ASIA	BENARES	Heinig, H.	May 22.
	CALCUTTA	Lewis, C. B.	June 3.
		Thomas, J.	June 1 and 3.
		Do., & Denham, W. H.	May 30.
		Wenger, J.	June 1.
	COLOMBO	Allen, J.	May 11.
	INTALLY	Pearce, G.	May 31.
	SERAMPORE	Marshman, J. C.	June 3.
BAHAMAS	GRAND CAY	Rycroft, W. K.	June 1.
	NASSAU	Capern, H.	June 29, July 26.
BRITTANY.....	MORLAIX.....	Jenkins, J.	July 29, Aug. 16.
GERMANY	MAGDEBURG.....	Dannenberg, J. C. A.	August 16.
	OLVERSTEDT	Walther, H.	August 16.
JAMAICA	BROWN'S TOWN.....	Clark, J.	June 15, July 20.
	CALABAR	Tinson, J.	June 5, July 5 & 19.
	FALMOUTH.....	Gay, R.	July 6.
	GURNEY'S MOUNT	Armstrong, C.	June 18.
	HOBY TOWN	Henderson, J. E.	June 25.
	SPANISH TOWN.....	Norman, W. O.	
		Phillippo, J. M.	July 8.
	STURGE TOWN	Hodges, S.	June 19.
TRINIDAD.....	PORT OF SPAIN.....	Cowen, G.	July 8.
		Law, J.	June 20, July 6.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

J. J. Smith, Esq., Hamper Mills, for five reams of printing paper, for *Rev. A. Saker, Africa*;
 Religious Tract Society, for twenty-four reams of printing paper, and books, value £5, for the same;
 Girls' Sunday School, Denmark Place Chapel, Camberwell, for a parcel of children's clothing, for the same;
 Miss Foster, Newcastle on Tyne, for a box of clothing, for the same;
 Missionary Working Association, Hanley, for a box of clothing, for *Africa*;
 Mr. F. Nicholson, Plymouth, for a parcel of newspapers;
 Rev. Dr. Gray, Hastings, for a parcel of books, &c.;
 Friends at Kimbolton, by Rev. S. Edger, for a parcel of useful articles, for *Rev. W. Littlewood, Bahamas*;
 British and Foreign School Society, for a parcel of annual reports, for the *Missionaries of the Society*;
 W. B. Gurney, Esq., the Rev. Dr. Steane and friends at Camberwell, for a quantity of books, for the *Jamaica Theological Institution*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1850.

£ s. d.	£ s. d.	£ s. d.
Annual Subscription.	CAMBRIDGESHIRE.	LANCASHIRE.
Darkin, Rev. C. 2 0 0	Caxton—	Bootle—
	Contributions, for	Collection, &c. 6 5 3
	Dove 0 16 7	Liverpool—
Donations.	CORNWALL.	Contributions 3 13 6
Allan, T. R., Esq. 10 0 0	Redruth—	Myrtle Street—
Burls, Miss, for <i>Haiti</i>	Anon. 1 1 0	Collection 28 10 8
Chapel 1 0 0		Contributions, Ju-
Buxton, Sir E. N., Bart. 25 0 0		venile, for <i>Rev.</i>
Cozens, Mrs., for <i>Haiti</i>	DEVONSHIRE.	<i>W. K. Ryecroft's</i>
Chapel 1 0 0	Tavistock—	<i>Schools, Bahamas</i> 10 0 0
E. S. 1 1 0	Contributions 10 0 0	Pembroke Chapel—
H. K., for <i>Haiti Chapel</i> 10 0 0	Do., for <i>Haiti School</i> 1 0 0	Collection, Juvenile 3 13 1
Salter, Miss Elizabeth,		Contributions 80 0 0
late of Exeter, in-	GLOUCESTERSHIRE.	Proceeds of Tea
tended bequest, by the	Kingswood—	Meeting 3 8 2
Executors 53 4 0	Contributions 2 0 0	Birrell, Rev. C. M.
Smith, W. L., Esq., for	Wotton under Edge—	for <i>Haiti</i> 10 0 0
<i>Haiti Chapel</i> 2 0 0	Rogers, Mr. John. 1 0 0	Sabden, &c.—
LONDON AND MIDDLESEX		Proceeds of Lectures,
AUXILIARIES.	HAMPSHIRE.	on account, by Rev.
Bloomsbury Chapel—	GUERNSEY and JERSEY,	C. Kirtland 10 0 0
Contributions 39 17 0	on account, by Rev.	Woodside—
Devonshire Square 22 2 7	G. W. Fishbourne ... 15 0 0	Collection, &c. 3 5 0
Hammer-smith 11 17 9		NORTHAMPTONSHIRE.
Harlinton—	KENT.	Clipstone—
Overberg House Juve-	Chatham, Enon Chapel—	Collection 11 17 8
nile Association ... 1 0 0	Contributions, Juve-	Contributions 3 4 4
John Street—	nile, additional 0 4 0	Gillsborough—
Sunday School, for <i>Ju-</i>	Dover, Salem Chapel—	Sunday School, for
<i>bilee School, Colombo</i> 4 10 0	Ladies' Association,	Dove 1 3 4
Poplar, Cotton Street—	for <i>Haiti Chapel</i> ... 11 0 0	SOMERSETSHIRE.
Sunday School, for	Eynsford—	Bristol, on account, by
<i>Hendella School,</i>	Contributions, for type	Mr. George Thomas... 19 10 6
<i>Ceylon</i> 6 0 0	for <i>Africa</i> 2 7 6	Crewkerne—
BUCKINGHAMSHIRE.	Do., Sunday School,	Collection 2 12 0
Olney—	for do. 0 12 6	Contributions 0 12 6
Contributions 9 11 0	Greenwich, Lewisham Road—	Frome—
Contributions 9 15 0	Contributions, Juve-	Trotman, Rev. D., for
Do., Sunday School 0 14 0	nile 3 10 0	<i>Haiti Chapel</i> 5 0 0
Princes Risborough—	Sandhurst—	STAFFORDSHIRE.
Collection 4 2 0	Beaufoy, Mr. Charles,	Walsall—
Contributions 6 8 0	A.S., two years, ... 2 0 0	Contributions 0 14 0

WILTSHIRE.		£ s. d.	WORCESTERSHIRE.		£ s. d.	SOUTH WALES.		£ s. d.
Trowbridge—			Stourbridge—			PEMBROKESHIRE—		
Collections—			Contributions, by Mr.			Carmel—		
Back Street		5 8 2	W. Talbot		2 12 0	Collections (2 years)...		2 12 0
Do., Public Meet-			YORKSHIRE.			SCOTLAND.		
ing		6 6 3	Bradford—			Edinburgh—		
Bethesda		0 18 7	Acworth, Rev. Dr. ...		5 5 0	Friend of the Mission		5 0 0
Contributions		66 2 0				Jedburgh—		
						J. C., for <i>Haiti Chapel</i>		0 10 0
						Do., for <i>Dove</i>		0 3 0

The following are the particulars of Contributions acknowledged in the Herald for July, page 454, as from "SOUTH WALES, on account, by Rev. B. Price £35 1s. 1d."

BRECKNOCKSHIRE—		£ s. d.
Erecon, Calvary		1 11 0
MONMOUTHSHIRE—		
Blaenau		2 19 2
Blaenavon		3 13 3
Cwmbran		1 0 0
Llanwenarth.....		13 6 10
Machen		1 6 0
Noddu		0 18 0
Pisgah		10 6 10
		35 1 1

The following are the particulars of Contributions from Bridgend and Neath, inserted in the last Annual Report, page 71, only in the total amount, £15 0s. 0d.

Bridgend—		£ s. d.
Collection, Public Meeting		2 5 4
Prayer Meeting Box		0 9 4
Sunday School, Miss Marks's Class		0 9 9
Lewis, Mr. Thomas		1 0 0
Collected by—		
Jones, Miss J., Newcastle		1 0 6
Marks, Miss R.		1 2 0
Marks, Miss E. M.....		1 1 0
Marmont, Mrs.....		5 15 2
Thomas, Master Thomas		0 9 6
Williams, Master John James.....		0 7 6
		14 0 1
Less expenses		0 9 7
Neath—		13 10 6
Bethania, 1848.....		0 11 0
Mount Zion, 1849		0 18 6
		15 0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.

IRISH CHRONICLE.

MANY and anxious thoughts are again turned towards Ireland. Rumours of a blighted vegetation have once more arrested attention, and the eye of British sympathy is instinctively directed to the threatened shore. These rumours are, we trust, however, without foundation, as to any great extent of injury; and most devoutly do we pray that God would be pleased to spare that land from a further visitation, so terrible in its form and consequences. But when, on the mention of Ireland's moral and spiritual destitution, shall feeling be equally alive, and concern as generally expressed? When will the followers of Christ—for to them alone she can look for efficient aid in these deplorable straits—when will they be prompt to recognize her sorrows, and swift to convey to her the means of healing and of heavenly life? “Come over and help us,” is the cry of her children. When shall it be heeded as not only her exigences, but Christ's love demand?

At the time of writing, our brethren on the other side are, we expect, assembled in Dublin, holding their usual Anniversary Meetings. Some who have been wont to take an intelligent and earnest share in their proceedings will this year be missed from among them. Their voices will neither be heard in the engagements of the sanctuary, nor in the councils of the fraternal conference. They are gone from our midst, but we rejoice that we are not called to mourn for them as “those that are asleep.” They are still graciously spared for service in the cause of Christ, and from the distant shores to which Providence has directed their steps, many, we doubt not, will be their prayers for the land of their birth, the scene of past years of pleasant and successful toil.

It is a further cause for thankfulness that the mission, although thus deprived of the valuable aid of the brethren referred to, has not been really weakened or straitened in its operations. Since, by a concentration of remaining strength, the same extent of ground is occupied, and the reports, reaching the Committee from time to time, indicate progress in the great work in hand. The friends now meeting for mutual converse and counsel, as well as to remember all the way by which the Lord has led them these many years, will recognize, we feel assured, the necessity laid upon them individually to maintain by all means the Society's efficiency, and will seek by renewed consecration to the Master's service, to advance the work entrusted to them. In a land of so much physical distress, so much moral evil, and so much spiritual desolation and death, our brethren are encompassed continually by scenes of trial, irrespective of their personal afflictions, which in some cases are neither few nor small. And these seasons of holy intercourse are calculated to cheer, sustain, stimulate, and sanctify them, to soothe under present, and enable them better to meet future difficulties. May they find this to be a time of refreshing from *His* presence, whose they are, and whom they are endeavouring to serve. May it be a season of heavenly fellowship, the savour of which shall long abide upon their hearts, and whose recurrence shall be devoutly wished by all.

The subjoined extracts from reports and letters, received during the past month, will show, that if the labours of our agents are arduous (though for the gospel's sake their work is indeed a work of love) yet they are not prosecuted in vain, neither do these servants of God “spend their strength for naught.” The Lord Jesus still smiles upon them, and let His church only be faithful—let “prayer be made to Him continually,”—let this, as well as every other portion of evangelical service be undertaken and carried on in simple, stedfast faith,—let the outpouring of the Holy Ghost be earnestly entreated; and although the seed may, for the most part, have been long buried, it will rise in precious abundance, and both “he that soweth and he that reapeth shall rejoice together.” May the Lord hasten it in his time.

The following extract from the report of MICHAEL WALSH, we place before our readers in his own somewhat homely terms.

I fell into conversation last week with some Roman catholic men in a timber yard. One of them was a big man and he was boasting of his good works. I told him if all his *bad* works were put into the scales they would entirely outweigh himself and his good works too. "Why," said he, "do you mean to say that my sins are heavier than myself?" "Yes," said I, "if you were twice as heavy as you are, except you bring another with you into the scale, they will bring you down very low." I then showed him that person was Christ, and that while he lived here he should dwell in his heart by faith, for if he did not, he could not expect to have him hereafter.

Shall I now speak of the opposition both of the priest and the minister of this parish? They are doing all they can to prevent their hearers having any correspondence with me. I had free access to a house, the man is a protestant, but the woman is a Roman catholic. She used to listen to the word till she went to confession, and when I went there she went into the room, and the next time she walked out; but the result was, she fell out with her husband, so I had to quit going there altogether; but I must say, the man has made rapid progress in the word, since I began to visit him, about twelve months ago, and continues to go regularly to our place of worship, and brings his children with him. He is now a strong advocate for believers' baptism, and able to contend for the faith which was once delivered to the saints. I must say he has met with a good share of annoyance since he began to come to our place of worship, but he says there is no religion right but that of the Bible.

PATRICK BRENNAN writes from Boyle:—

This month the Lord has been pleased to enable me to move on among the people as usual, warning them to flee from the wrath to come and take refuge in Jesus, the friend of sinners, and of those who are found trusting in his finished work. The Lord is, I trust, giving many of my Roman catholic neighbours a desire to hear the word of life. As a proof of this many of them attend our meetings on the Lord's day, and on Tuesday evenings. Last Lord's day we had thirty-six present in our sabbath-school. There were twenty-four Roman catholics, and some of their parents came with them. We had twenty Testament readers, and each had from four to sixteen verses of the Scripture committed, which they repeated. This, I trust, is the beginning of better days, and I fervently hope the Lord will enable us to go on and prosper in this good work. A kind Christian

lady gave us some little books and tracts, written for sabbath-schools, which we distribute among them, and it is an encouragement to the dear children. The priest has not said one word against us yet, and I trust he may be longer so. Our dear brother, Mr. Jackman, was with us yesterday. He was much delighted with the answers of the children. After the school was dismissed the greater part of them remained to hear him, and came again in the evening, and so did some of their parents.

After having alluded to the fact of Mr. Jackman's visiting some of his reading stations, and noticing the gratifying impressions the deportment of the parties present produced, the writer continues:—

Two blind men whom I am in the habit of visiting were questioned by Mr. Jackman, as to their hope. Both of them made so clear a confession of faith in the finished work of the Saviour, that Mr. J. said, after parting with them, that he wished all members of Christian churches were so well instructed in Divine knowledge. We also visited an old woman, ninety-nine years old, and who has been confined to her bed the last month. On Mr. Jackman's questioning her as to her hope, she replied, that she was sure of going to heaven, because Christ died. She had life eternal in him. I always read several portions of the word of God, and in explaining what I read I endeavour to impress it on the minds of the poor people, and I pray with them, in either English or Irish, as circumstances may require. I trust the Lord is blessing our feeble attempts to be useful in His glorious work of calling the attention of poor sinners to the love of Christ which passeth knowledge.

From the journal of JOHN NASH, of Tarbert, we present one or two instances of what appears to be a genuine interest in the message he conveyed in the name of his divine Master. He states:—

I have travelled many miles in the country during the past month, reading the glad tidings of salvation to perishing sinners. On one occasion I entered into a hut, on the road side, where an aged man was lying ill. He welcomed me and desired me to read some of my Irish book for him. I read the eleventh chapter of John, drawing his attention to the twenty-fifth and twenty-sixth verses. "I am afraid," said he, "I will die before you return this way again." "Oh," said I, "why should a believer fear death? It is a conquered enemy, and should be welcomed as a pleasant messenger sent to call the weary spirit home." He replied, "May the Saviour, Jesus, enable me to love him more and more." Entering a house where several persons were, among

whom were two lying ill, I began to read the glorious word to them. They all paid attention. The sick persons uttered many fervent expressions of love to the Saviour. The woman of the house said, "There is nothing would delight my heart more than having my children able to read that blessed book." Departing on my way in another direction I went into a house. The man welcomed me, but I did not know him. "Don't you recollect," said he, "you used to visit my father's house, and you taught me to read Irish, and I am reading the Irish Testament now. I believe in the Saviour and what he suffered. I saw the danger of being in the church of Rome, and I renounced it."

We are glad to learn from Mr. YOUNG that things are looking up at Cork.

Speaking of the recent administration of the ordinance of baptism in two instances, he says:—

On both occasions we were crowded with the most respectable persons I have ever seen in the place. Many an intelligent countenance indicated a fixed attention, and many an eye was softened with a tear. Our congregations,

He adds,—

have lately improved, and many serious Christians are pondering the baptismal question in the light of believers' baptism *versus* Puseyism. Oh for the pentecostal influence to sanctify the truth.

The society's agent at Coolany (J. MONAGHAN,) has furnished us with an interesting letter, which we transcribe at length.

It is pleasing that, through the providence of God, we are spared to see his holy word still spreading, his knowledge still increasing, and communicating spiritual light to many who sat in the valley and shadow of death. Within the passing month I have had the favoured privilege of holding sixteen meetings in sixteen different stations, and had in each a goodly attendance, composed of nearly an equal number of protestants and Roman catholics. Four of these stations being places never opened before, and where, perhaps, the word of God was never before read or cared for, I look upon it as a special mark of divine mercy working in favour of the spread of truth. On the day before last, a Roman catholic, who had heard in one of the last-mentioned places, called upon me, requesting a Bible, saying, he believed it was through his sinful neglect of having that blessed book used, and read in his house, that two of his sons, who are now transported to a foreign land, became wicked and disobedient. "But," added he, "I hope the Lord may now in mercy bless it to the rest, in changing their

hearts, and turning their minds in the path of duty." The fervour and emphasis with which these words were spoken, plainly showed the poor man's own heart was seriously affected, and in presenting the requested gift, our united prayer was, that it might be to him according to his hope. About a fortnight since, I spent a few days frequently engaged with a woman who was confined to her death-bed. I read and prayed with her on the eve before her decease, and felt much delighted at the comfortable hope which she apparently enjoyed. On the following morning, her husband called upon me, saying, "his dear wife was now gone and that he was come to give me his best thanks for my kind attention to his dear departed." Adding, that "he had the most pleasing assurance that her latest breath was drawn with the strongest confidence in God through her crucified Saviour." May the praise be to him, and to him only, who alone can change the most disobedient and hardened sinner to render unto him that glory, and honour, which is due to his sacred name. On the whole, the prospects before us seem encouraging, and I trust, that all are the foreshadowings of more abundant blessings.

In a communication subsequently received by the Treasurer, J. MONAGHAN, says:—

I am still engaged in my earnest endeavour to circulate the knowledge of truth, and am happy to have to inform you that gospel-light is still gradually spreading in this sadly afflicted and benighted land. Within the last two days two very respectable persons, in whose houses I have held weekly meetings for some time past, have applied to me for admission with us by an open profession of the faith by Christian baptism, and as they are now generally believed to be persons of a standing character, I hope to see them added to the Lord's people.

From Mr. HAMILTON, of Ballina, we have encouraging statements as to the progress of the work. Through divine mercy, there is peace in the church, and some tokens of the operations of the Holy Spirit, in connection with the preaching of the word, are enjoyed.—Our brother writes:—

You will be glad to hear that we have got a new opening for usefulness. My family went to the Saltwater some time ago, and I preached a few times in the house where they lodged. It is about six miles from this town (or eight English miles). Finding the people willing to hear, I got liberty to preach in a vacant house in the town of Inniscrone, and the attendance was so good as to induce us to engage a house permanently to preach the Gospel in. I trust the Lord may have a good work to do there. *Here*, I trust, the

Lord's work is silently making progress. Our meetings are generally well attended.

Mr. Hamilton is labouring under personal and relative affliction. He informs us that he and his family have

been passing through deep waters. May the presence of his Saviour be with him, and the joy of the Lord prove, in these hours of sorrow, the strength of his soul.

POSTSCRIPT.

During the last two months, the Secretary of the Society has been unceasingly travelling on its behalf, and we have some reason to fear that from this cause, as well as from the absence of the Treasurer from London, some communications have not received such prompt replies or acknowledgments as we could desire. Should this be the case, our brethren will, we are sure, make allowance for the omission, and sympathize with those who have the management of the Society, in the necessity for such constant effort in reference to its finances, and which acts prejudicially in many respects. Were such efforts, however, relaxed, under present circumstances, it would be found impossible to maintain it, not only in efficiency, but even in existence. No such delay, need, however, be apprehended again, and if in any instance it has occurred, these remarks in explanation, will, we hope, be satisfactory to our friends. In its secular working, the executive endeavour invariably to conduct the Society as any other well-managed business would be conducted, with all regularity and despatch, satisfied that on no other system can its affairs be properly administered, or the confidence of its constituents be secured.

CONTRIBUTIONS SINCE LAST ACCOUNT.

London, Annual.	£	s.	d.	Donation for Debt.—	£	s.	d.
James Harvey, Esq., Holborn-hill.....	5	0	0	H. Kelsall, Esq.	50	0	0
Country —				Bequests.—			
Norwich, Mr. C. B. Silecock.....	2	0	0	Executors of Mrs. Elizabeth Salter, an			
Wallingford, Friends at, per Mr. Well...	3	10	0	intended bequest	53	4	0
Ashampstead, Rev. H. Fuller.....	0	10	0	Executors of Mr. W. Adams of Cam-			
Liverpool, vote from the weekly contribu-				bridge	49	13	0
tions at Pembroke Chapel	15	0	0	Scotland.—			
Trehale.....	7	4	9	Edinburgh, Collection at Elder-street			
Lynn, Moiety of Collection at Stepney				Chapel	15	15	0
Chapel	2	6	6	Relief.—			
Leicester, Subscriptions in part.....	12	0	0	A Friend to the poor Irish, Oakham ...	0	10	0
Bury St. Edmunds, per Rev. C. Elven,				Cash.—			
from the Garland-street Juvenile Mis-				Received by the Secretary and particulars			
sionary Association	10	7	5	of which will be acknowledged in the			
Ford, Mr. W. Humphreys	1	0	0	next Chronicle	73	2	8

Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITON, Esq., Lombard Street; by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

For some time past the Committee have had their serious and anxious attention directed to the condition and claims of "the working classes" of this country. The subject has also occupied the minds of many of the most thoughtful and large-hearted members of our churches. Whatever helps to throw light upon it is welcomed and pondered. Under these circumstances, the following extracts from the Letter of the Lancashire Association (which is stitched up with the report of the Auxiliary), "on the best means of interesting the working classes in religious ordinances," may not be unacceptable. The Letter has been adopted by brethren who are much interested on the subject, and whose opportunities of observation are direct and extensive. Friends who may wish to see the topic more amply and very ably discussed, are referred to the valuable "Prize Essay on the Working Classes of Great Britain—their present condition, and the means of their improvement and elevation, by the Rev. SAMUEL G. GREEN, A.B., of Taunton."

The communications of brethren intended to have been given in the present paper, are reserved for the next Register.

This is a topic which it is very important, but at the same time very difficult, to discuss; and especially difficult in a paper like this, owing to the necessarily contracted limits of a Circular Letter.

It will be a woful day for the churches of Christ, when they consist exclusively of the rich and extremely poor. Those to whom God has given neither poverty nor riches are the men who, we hope, may ever constitute the large majority in Christian churches.

For ministerial power, too, we look chiefly to the working classes, as, under God, the source of our supply. From them God, in his providence, has raised up very many of our ablest, most devoted, and most successful pastors of churches and missionaries to the heathen world.

Our subject suggests the idea, if it do not assume the fact, that the working classes are not interested in religious ordinances.

Now though this idea be involved in the terms in which our subject is expressed, we desire that it may be received with some qualification. We do not intend to institute any comparison between the operative and other classes of society, as to the measure of their interest in religious ordinances.

Now unhappily it is a fact, patent to the most superficial observer, that the great majority of these classes are not interested in the ordinances of religion.

There are multitudes of highly intelligent men, who for many years have never entered a place of Christian worship; yet such men

are not avowed infidels; comparatively few, indeed scarcely any, even of those who hear the lectures delivered by itinerant infidels and socialists, will confess themselves infidels. They have not formally rejected Christianity, but they have no wish to be intimately acquainted with it; they see no beauty in it that they should desire it.

It may be well to ask ourselves, How is it that so few of the working classes attend our sanctuaries? Of course the great, universal, constant cause of a want of interest in religious ordinances, is human depravity. But may there not be some *especial* causes for this lamentable state of things? some peculiar phases of human depravity, and some peculiar wants or deficiencies on the part of the churches? But the ability to read is but the first round of the ladder of education; it is only the forge in which the iron is heated, not the anvil on which it is elaborated; and as the white hot iron may be beaten into either a sword or a ploughshare, a spear or a pruning-hook, so the man endowed with the ability to read, may be fashioned into an injurious or a useful, a dangerous or a valuable member of society.

We cannot fail of perceiving that this great blessing,—elementary knowledge,—is unhappily in many cases perverted into a curse. There is a craving after literature, and that craving is met by much literature of a most debasing and pernicious character.

Let not the working men, indeed, stand alone in the condemnation, for eagerly devouring the trash and poison contained in

many cheap periodicals; for in the fashionable novel there is the same poison, diluted to suit the tastes of the higher classes. It is superior delicacy of taste, not superior moral worth, that constitutes the difference in the two orders of society. The pernicious cheap literature is chiefly issued on Saturdays; and, on the Sunday, the whole country is deluged with the pollution which has been conveyed from the metropolis, to almost the obscurest towns in the land. Thus these "messengers of Satan come to buffet us," and the sabbath morning is spent by myriads in the perusal of the most disgusting periodicals.

Socialism is widely ramified among the working classes. It may not present any fixed form; but its spirit is there, and all the freer by reason of its disembodied state. The socialisms of France and Germany find their way into the literature which the people read; even German mysticism finds many readers among the working classes, and produces a mental intoxication, fascinating, but destructive. Let it not be supposed that, because moral worlds have not been created or have failed, socialism is extinct. Perhaps it was never before so widely diffused as at the present moment. It has its organs in the public press, it has its lecturers who perambulate the country, and it is all the more dangerous from the fact, that it sometimes professes friendliness to Christianity, and even founds its claims on the religion of Jesus. These may be causes which exist among the working classes themselves, producing and rendering permanent their want of interest in religious ordinances.

But there may be causes *in the church* for this state of things, and with these we are specially concerned.

Looking at our public services then;—perhaps we have become stereotyped in our modes of conducting worship. With all our denunciation of formalism, may there not be much formalism among ourselves, and may it not have an injurious effect upon the people?

Perhaps our ministers are too technical in their methods of expressing religious truth. Theology, like other sciences, must have its technical terms, but the employment of such terms in popular assemblies is perhaps carried too far. Though our ministers may speak to the great comfort and advantage of the initiated, they may be to the uninitiated as barbarians, and the uninitiated as barbarians unto them. Who will feel interested in ever so able a discourse, if he do not understand terms which perpetually occur?

Possibly also we, as members of churches, are excessive in our demands for such preaching as we only can comprehend. In some places it seems to be almost an understood thing, that one part of the day shall be devoted to the edification of the church; which very often means a sermon, which a man who

is not accustomed to the sanctuary cannot understand, which neither appeals to his heart nor enlightens his mind. It may be too, that our ministers on the whole take too much for granted in their discourses. Certainly a minister cannot be perpetually engaged in producing the evidences of Christianity, but such fundamental truths are perhaps too seldom brought forward. The working classes demand and expect that the evidences of Christianity, of its historic truth, of its divine character, shall be placed before them. It is the age of inquiry. Every statement must be confirmed, every opinion sifted; men will not now adopt the views which their fathers held with uninquiring faith, or perhaps uninquiring credulity. We should rejoice that such is the spirit of the times; but we must prepare to meet it, otherwise we shall find that the most intelligent and valuable of the operative classes, will prefer the exterior of our chapels to the interior; and will seek some other method in which to spend their Sundays, rather than in hearing sermons which convey no answer to the deep inquiries of their souls.

Do we, as members of churches, commend our religion to the working classes? May not their want of interest be in some measure owing to our own? If we irregularly attend to the ordinances of the sanctuary, if we go to the Lord's house only on the Lord's day, and then perhaps but once, if we do not eagerly embrace every opportunity of attending the means of grace, if we manifest comparatively little delight in such ordinances, what inference will our fellow men be disposed to draw? Will they not say, the ordinances of Christianity are so tedious, that even Christians themselves find them dull, uninteresting, and unprofitable; they will sacrifice no worldly advantage for these vaunted spiritual benefits; they like their business and their homes better than their devotions and their chapels: how, then, can we be expected to entertain a very high regard for ordinances which they so lightly esteem?

Or, do we in our respective circles of influence, manifest that concern for the spiritual welfare of our fellow men which ought to distinguish us? Do we not stand aloof from them in such a manner that they, however incorrectly, yet not without some show of reason, attribute our conduct to a spirit of pharisaical aversion or contempt? And are we not often "forgetful to entertain strangers," to speak kindly to those who occasionally visit our sanctuary? do not some depart convinced that we are very exclusive, and determined never again to darken our doors?

Thus among the people on the one hand, and ourselves on the other, there seem to be not a few causes which tend to alienate the working classes from religious ordinances. We forbear to mention more, not because we

have exhausted the sources of this alienation, but because of the contracted limits of this paper.

What then, men and brethren, is to be done? We think that it would be well for both ministers and people, to meet the demands of the working classes for literature, by literature of a wholesome, cheerful, and decidedly religious character. We would recommend the wide circulation of such tracts as "The Church," and "The Appeal." We also wish to see Christian working men, as well as Christian ministers, contributing largely to such periodicals. We hope to see religious periodicals well adapted to the working classes, and think this preferable to the loan tract system; for we believe that our operatives will purchase and prize works which do not shrink from discussing all the great religious questions of the day.

We also recommend untiring perseverance in Sunday school labours, and hope that our brethren will engage zealously in educational efforts. For while we think that the state cannot righteously give an education, we can think very little of education that does not regard religion as its chief object.

We would also very humbly submit, that, in conducting the public services of the sanctuary, it may be well if our ministers endeavour to avoid the technicalities of theology, to use as few as possible of such words as the people at large cannot comprehend. The preaching of the truth in simplicity by no means implies that it be preached childishly; and we believe that plain, simple, evangelical truth, is that which is most likely to attract the masses of the people.

Let it also be remembered, that the operative classes are not destitute of good taste; they expect correct and chaste speaking; they can hear good speaking from public lecturers. The pulpit must not be behind the platform in this respect. An uneducated man should be the last man in the world to stand up, and address an audience composed of working men.

The members of our churches, also, will probably do well if they will abate a little their large demands for sermons which tend exclusively for their own instruction. They should remember that their ministers are to do, not only the work of a pastor, but also that of an evangelist. Here then is a species of self-denial which we may profitably exer-

cise. Let us not continually crave for strong meat, lest the babes should suffer from lack of milk.

Will our ministers also come to the spirit of the age, and boldly meet its large and loud demands? Will they combat prevailing errors? Will they occasionally, at least, speak of the evidences of Christianity, the inspiration of the scriptures, and kindred topics, on which the minds of the people ask for information and satisfaction? Will our ministers remember that, whether they answer the people's inquiries or not, these inquiries are being answered in another fashion from the press and the platform? We hope our ministers will ask themselves, "Is there not some cause for the alienation of the masses of the people, in the mode in which divine truth is generally presented?" The apostles certainly did not preach to unconverted men, in such terms as are usually employed in modern discourses.

We hope that the members of the churches will show the working classes, that they themselves are really interested in religious ordinances. To this end, let the week evening services be more largely attended; they are generally in a most pitiable condition as to numbers. O! that the members of churches prized them more highly; then the unconverted, perceiving that we really enjoy and greatly prize such ordinances, might be led to suppose that they really are important; that they are more precious to us than an hour's work, an hour's pleasure, or an hour's idleness; that, in fact, they are truly a holy and most blessed recreation for the working man, full of instruction, consolation, and joy.

We hope also, that our brethren will assiduously cultivate a spirit of friendship towards their unconverted acquaintances. This we think may be discreetly and wisely done, without danger of those "evil communications which corrupt good manners." Pharisaical righteousness is exceedingly remote from our faith; let pharisaical exclusiveness be equally remote from our practice. Let us also carefully avoid everything like a repulsive aspect, or a forbidding manner. Let us kindly welcome strangers, and speak to them affectionately. Let us wear that cheerful countenance, which our Christian privileges and Christian joys are surely calculated to produce, and which we are fully warranted in presenting.

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